The Churchman.

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"The Church of the Living God, the Pillar and Ground of the Truth."

[Whole Number 1227.

JOHN HECKER, PROPRIETOR.

NEW-YORK, SEPTEMBER 23, 1854.

At No. 111 BROADWAY,
In Trinity Building, Rooms 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows :

In Trinity Church.......at 9 A. M. and 3 P. M.
St. Luke's Church....... 8½ " 5 "
Church of the Nativity....... 9 A. M.
Church of the Annunciation....... 8 "
[Sunday services, 10½ A. M. and 4 P. M.
Church of the Holy Communion....... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½.
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
Church of the Transfiguration.......½ to 9 A. M. and 6 P. M.
Church of the Holy Apostles....... 9 "
Church of the Holy Innocents....... 9 "
On Saints' days and other Festivals, 2d service 11 "
St. Luke's Church, Brooklyn....... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights....... 9 A. M.
St. Mary's Church, Brooklyn,....... at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR SEPTEMBER.

23. Ember Day.
24. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels.

OCTOBER.

1. Sixteenth Sunday after Trinity.
8. Seventeenth Sunday after Trinity.
15. Eighteenth Sunday after Trinity.
18. St. Luke the Evangelist.
22. Nineteenth Sunday after Trinity.
28. St. Simon and St. Jude the Apostles.
29. Twentieth Sunday after Trinity.

THE CHURCH AT HOME.

Western New York.—On Sunday afternoon, September 10th, Bishop DeLancey visited Christ church, Pittsford, where the Rev. Mr. Lockwood, the missionary of the station, read Prayers and the Preface, and the Bishop preached and confirmed *two* persons. In the morning the Bishop read Prayers and preached in Grace church, Rochester, and in the evening in the same Church, the Rev. Mr. Lockwood read Prayers and the Bishop preached.

We learn that a handsome communion service has been presented to St. Luke's church, West Granby, Oswego county, by the Rev. Wm. Dalton, Rural Dean, and Vicar of St. Paul's, Wolverhampton, England.

Bishop DeLancey's Appointments.

SEPTEMBER.

24. Sunday, at Addison, Confirmation, 10½ A.M. ; at Rathboneville, do., 3 P.M.
25. Monday, at Bath, Confirmation, 3 P.M.
26. Tuesday, at Hammondsport, Confirmation, 10½ A.M. ; at Bradford, do., 3 P.M.

New Jersey.—The Free Episcopal church of Jersey City has called to its pastorship the Rev. Stephen Douglas, of Clayville, N. Y.

Massachusetts. — Appointments for Visitation by the Bishop of the Diocese.—Thursday, October 5, Springfield, evg. ; Sunday, October 8, Clappville, A.M., Worcester, P.M. ; Tuesday, October 10, Ashfield ; Thursday, October 12, Lanesborough ; Friday, October 13, Pittsfield ; Sunday, October 15, Stockbridge and Lenox ; Tuesday, October 17, Vandeusenville, A.M., Great Barrington, evg. ; Thursday, October 19, Otis ; Friday, October 20, New Boston ; Tuesday, October 24, Wilkinsonville ; Sunday, November 12, Newton, Lower Falls, afternoon.

Maryland.—The rectorship of Trinity church, Upper Marlboro, Prince George's county, has been presented by the vestry to the Rev. Meyer Lewin. Mr. Lewin was formerly connected with the diocese of Maryland, and rendered efficient service to the Church. He subsequently removed to Mississippi, where he has been residing several years. His return to Maryland will be hailed with satisfaction by his numerous friends, both among the clergy and laity.

Wisconsin.—A correspondent of the *Daily Wisconsin*, in describing the ordination of several Episcopal ministers at the Wabash Theological Seminary, and the condition of the Episcopal Church in that village, says : —"As an indication of the willingness of the Church to do everything that may lawfully be done, that every 'stone of stumbling and block of offence' may be removed from the path of those of tender conscience, I may mention that no less than five baptisms of immersion have lately taken place here—two of adults, and three children. The adults were baptized in our beautiful lake, in the presence of the congregation, immediately after the second lesson at Evening Service, two or three Sundays ago."

From the same source we have the following particulars of a tribute paid to one of the clergy there :—

> The congregation of St. Paul's Church, in this city, have presented their rector, the Rev. Dr. Arnett, with a policy of insurance on his life for the sum of $5,000. The congregation, by this considerate act, have set a good example to others to "go and do likewise," at the same time that they have done an act of simple justice. The clergyman, in entering upon the sacred office, deliberately gives up for the benefit of his people, all thoughts of worldly wealth, and cannot from his salary, no matter how liberal it may be, lay by a proper provision for his family, in case of his decease. His capital, if he have any, is expended in the long course of training necessary to prepare him for his future career. His time, so valuable, if he have, or have not capital, is taken up in the same preparatory study ; and at the present day, when splendid fortunes are in the grasp of men of energy and foresight, this voluntary poverty requires no ordinary self-denial, as the thinned ranks of the ministry too surely testify. If the people to whom the clergyman ministers be poor, his salary requires economy to procure even the necessaries of life. If his talents make him sought for by a wealthy congregation they require his living to be commensurate with the means of the church, and charges of worldliness are not sparing when the minister looks coldly on appeals to charity. In any case the prospect of a provision for the widow and the fatherless in case of death must be dark and uncertain, unless by kindness and thoughtfulness the people of a faithful pastor "convey peace to his heart during his life, by providing for his family after his death."

Georgia.—It is with regret we have learned that, during the recent storms, St. John's church, Savannah, suffered material damage. It was erected about two two years since, in the florid old English style, with open roof, and richly finished carvings and windows. The interior beauty was greatly increased by the fine grain of the wood work, which was of a species of Georgia pine, nearly resembling oak in its general appearance, though less heavy. Under the ministrations of the Rev. George H. Clarke, a large congregation had been collected. The edifice, we learn, together with many of the surrounding buildings, was almost entirely prostrated.

Michigan.—Arrangements were made to have a newly erected church at Plainfield consecrated by Bishop McCrosky on the 20th ult., but the precarious condition of his health rendered this impossible at that time We trust that he will soon recover sufficiently to enable him to fully discharge his duties.

THE CHURCH ABROAD.

England.—It turns out to be quite true that the Church of St. Saviour, Leeds, is having the services of the Rev. Mr. Aitkin, though it has not, as stated, got into the hands of the "Aitkinites." The fact is, it seems that the "Aitkinites" are a fabulous body. Mr. Aitkin himself, though once a Wesleyan, is now a good Churchman, and he has been preaching at St. Saviour's with wonderful effect.

On the 24th of August, being the day to which both Houses of Convocation stood prorogued from their session on the 20th of July, his Grace the Archbishop of Canterbury, accompanied by Dr. Twiss and the other officials of the Convocation, attended at the Jerusalem Chamber, in Westminster Abbey, and formally prorogued the Convocation till the 20th of October next, being the day following that to which Parliament stands prorogued.

The Bishop of Gloucester and Bristol delivered his charge on the 25th inst. at the Cathedral, Bristol.

The proceedings against Archdeacons Wilberforce and Dennison are said to be already taken. The Archbishop of York, at the instance of the Rev. John Jarratt, Vicar of North Cave, has determined to send the charge against the Archdeacon of the East Riding to his Provincial Court ; and the Archbishop of Canterbury, at the suit of the Rev. Joseph Ditcher, Vicar of South Brent, has issued a commission of inquiry on the subject of the charge against the Archdeacon of Taunton.

There has been an interesting meeting of the friends of the Society for the Promotion of the Gospel in Foreign Parts, at Enniskerry, in the county of Wicklow, which was attended by several clergymen and a numerous assemblage of ladies. The Archbishop of Dublin presided. The first resolution was proposed by a layman (Viscount Monck). It was as follows :—"That the present extent of emigration from the United Kingdom of Great Britain and Ireland, and the circumstances and position of settlers in a new land, impose upon the mother country and Church the strongest obligation to provide the blessings of religious instruction for those who go forth to people our colonies." The Rev. John Grant proposed the next resolution :—"That the Society for the Propagation of the Gospel in Foreign Parts, by its long, faithful, and successful exertions for evangelizing our colonists and the heathen, deserves the cordial support of all sincere members of the Church of England and Ireland." After several addresses had been delivered, a vote of thanks to the Archbishop was agreed to, and his Grace responded to the compliment.

THE WORLD AT HOME.

Suspected Fillibustering Expedition to South America.—Of the two mysterious vessels, the steamer *Benjamin Franklin* and the clipper barque *Catharine Augusta*, concerning which much excitement has recently been created, on the supposition that they were prepared to go out with Gen. Paez against Venezuela, the *Franklin* has been embargoed in New York by the authorities of the United States ; and the *Catharine Augusta*, already at sea, and bound, as her first place of destination, to St. Thomas, will be similarly treated on her arrival at that port. Despatches have already been sent by Senor Aspasia to the consul at St. Thomas to have the vessel seized. It will be recollected, that a report was in circulation to the effect that both these vessels were bound to Mexico and St. Domingo ; and no mention was made of their going to Venezuela.

The Reciprocity Treaty.—This very important Treaty between the United States and the British colonies on this continent, which has just been ratified at Washington, is now before the public, having been published at length. It is a direct breaking down of commercial restriction. To a large extent it breaks down Custom House barriers, and so far as the principal branches of traffic are concerned, it establishes free intercourse between the Provinces and the United States. It does the same in respect to the Fisheries, which have long been a fruitful source of mutual alienation and misunderstanding, and under other circumstances, might long since have led to the most deplorable collisions. It opens the St. Lawrence to our commerce, and Lake Michigan to British commerce, on equal terms with the party in possession. It is eminently calculated, therefore, to bind the two nations together in unity. The 5th article provides, that the Treaty shall take effect "as soon as the laws required to carry it into operation shall have been passed by the Imperial Parliament of Great Britain, and by the Provincial Parliaments of those of the British North American Colonies which are affected by this Treaty on the one hand, and by the Congress of the United States on the other." Congress has done its part in the premises, and it is believed that the other parties in interest, which have not already done so, will speedily concur. In anticipation of this result, the British Government has sent out orders to the Admiral on the Halifax station to withdraw from the fishery waters the naval forces stationed there for their protection, and open to American fishermen the full and equal enjoyment of fishing privileges on all the fishing coasts of North America, in common right with British subjects.

The Rain.—We hear the most cheering accounts of the rain in all directions. The prospects of the fall are now most promising. All nature appears refreshed, and the effects will be valuable.

The Japan Squadron.—The latest news received comes down to the 14th of May. The entire squadron was on its way to Chakodade, in the Island of Jesse, but Commodore Perry intended again returning to the Bay of Yedo.

Cholera and Fever.—It is said that, at the cholera hospitals, the continued supply of patients is mainly kept up by newly-arrived emigrants, who, after passing quarantine, from imprudence or other causes are taken sick. Among those recently received were sixteen French emigrants from a single ship. The subject excites very little attention. In the opinion of the City Inspector, there is much more reason to apprehend evil from the presence of yellow fever. Patients down with this disease are constantly received at quarantine, from vessels arriving from Southern ports, and deaths are not unfrequent.

A riotous outbreak recently took place in New Orleans between some citizens and watchmen, the latter of whom were chiefly Irishmen. The cause of the occurrence originated in Know-Nothingism. Muskets and pistols were freely used on both sides. What is most to be regretted in the matter is the fact that these disgraceful scenes seemed to have been reserved, for several days, for an especial desecration of the Lord's Day, which has almost come to be regarded by a large portion of our people as merely a day of revelry and riot.

Spanish History by an American.—Prescott, the American historian, is engaged in writing a history of Philip II., of Spain.

A telegraphic despatch announces that the enormous quantity of 700,000 bushels of grain was lately received at Buffalo, N. Y., in the short space of twenty-four hours.

In Pittsburg, Pa., and Buffalo, N. Y., the cholera still abides. In the latter city it seems to be on the wane, while in the former it is still increasing.

THE WORLD ABROAD.

England.—The last accounts from England, speak in glowing terms of the harvest. It is stated to be of unusual abundance, and the grain is of superior quality. The London *Times*, in a leading article on the subject, says, that "from this harvest to the next there can be no doubt that the difference in the price of Wheat, compared with that in the previous twelve months, will be at least 20s. a quarter in favor of the public, which on the whole consumption will amount to a boon of 25 million of pounds to that body on wheat alone, besides corresponding relief in other grain. Even the cost of the war, it adds, sinks to a trifle compared with this bounty from the skies ; and, notwithstanding all the lavish expenditure incurred, we now stand better prepared for war by some twenty millions than a twelvemonth ago."

Another fine steamer has been lost in the dangerous channel between the mainland of Anglesea and the Skerries Rocks. The splendid paddle-steamer Minerva, Captain Rochefort, sailed from Liverpool for Cork with a full cargo, about fifty passengers, and a crew of twenty-two. The weather was beautifully fine, and she proceeded at a great speed, in perfect safety, until towards dusk it began to thicken, and became a dense fog. While proceeding at full speed, she struck on a sunken reef called the Victoria Rock, and the force of the collision tore her hull open. The Mail screw-steamer soon afterwards came up and rescued sixty persons, the rest got off in boats.

The last accounts state that the weather continued brilliant, and that a most abundant harvest was drawing to a close. In consequence, Wheat was selling at the London Corn Exchange at prices from 6 to 8 shillings per quarter lower.

Again the conduct of the war is becoming the subject of deep dissatisfaction, and of grave suspicion. Public meetings were being held, praying the Queen to change her ministers.

Prince Albert was on the point of setting out on a special visit to Louis Napoleon, at the encampment near Boulogne. A brilliant staff, with the Queen's Life Guards as an escort, all conveyed in four ships of war, accompanied by a large fleet of passenger ships, would go with the Prince Marshal on his visit to France. His Royal Highness would be the guest of the French Emperor for three days. The reception of the Prince consort was expected to be enthusiastic.

The Queen was preparing to go to her seat in the Highlands of Scotland. The metropolis had become deserted by its *elite*. "The whole town," says one account, "is gone, or is going, out of town. The straggling carriages in the deserted streets, and the stray foot-passengers on the empty pavement, bespeak the desolation that reigns from one end of London to the other. The season of the year has done something towards producing this result ; the fine weather is doing something more ; and the cholera is scaring away some that might otherwise have remained at home."

The cholera appears to be raging fearfully in London. The returns show, that while the progress of the disease appears to be more steady than it was five years ago, its severity is very seriously aggravated. "Still," says the *John Bull* of the 4th inst., "there are no signs of any disposition on the part of the authorities to have recourse to the sovereign remedy of all, an appeal to Him Who sends, and Who alone can stay, the pestilence."

The English Funds were buoyant. Consols had got to 95 7-8.

France.—The Emperor was preparing to do all due respect to the demonstration of good feeling about to be given him by Prince Albert for Queen Victoria, and by the Kings of Belgium and Portugal, all of whom were to visit the camp at Boulogne.

The *Moniteur* also contains a notification to the subscribers to the loan of 250 millions francs, that a discount of 4 per cent. will be allowed for prompt payment of all the instalments at once.

Spain.—Tranquility had been quite restored at Madrid. There are conflicting accounts of Queen Christina. It is believed she was at Bayonne, where it was reported she had become insane. Her three daughters and two sons had arrived at Southampton on board the mail steamer *Madrid*.

Austria.—Despatches from Vienna of the 4th inst. say—"On Saturday (the 2d), Prince A. Gortschakoff received a despatch which he delivered to Count Buol, early on Saturday morning. The note contained an absolute rejection of the four propositions. On Saturday, a Cabinet Council, at which the Emperor presided, was held. It is not expected that Austria will declare war against Russia, but probably the army of occupation in Wallachia will be raised immediately from 30,000 to 100,000. It is believed that the Austrian and Swedish ministers will leave St. Petersburg."

EDUCATION UPON CHRISTIAN PRINCIPLES.

The public press, which is perhaps, in this country, the fullest, and fairest, exponent of public sentiment, has, for many years, indicated clearly enough to observers in that quarter, that almost all classes of men, who call themselves Christians among us, feel that there is a sad deficiency in our educational teaching, in our public and institutional instruction, both secular and religious. There is very little in any of the schools, from the highest to the lowest, if we except Sunday schools, which would go to show that we esteemed Christianity as being at all fundamental, in our educational system. In the universities and colleges, and in some of the subordinate schools, there is perhaps a brief Chapel exercise, morning and evening. But this is informal, often commands no attention or respect from the pupils, and never so far as we know, with some rare exceptions, exacts conformity, even in posture, from them. And whatever may be said or thought to the contrary, it is impossible to imbue the youthful mind with Christian faith, or with sincere devotional feelings of veneration and respect, unless they are required to conform, at least, in external posture, during the time of devotional exercises. The want of uniformity in devotional posture among different classes of Protestant Christians, and above all the fatal error of treating children, and even youth, as not of the communion, has rendered it quite impracticable to compel conformity to any reverent posture, during devotional exercises in the schools. The practical result of which has been, that, for the most part, especially in boys' schools, the pupils look upon the devotional exercises, morning and evening, as a mere formal service, in which they have no personal concern, and from which no benefit is expected to arise to any one. The effect of such a service is thus made to produce a positive detriment to the pupils. It weakens faith and lessens veneration, and respect, for everything, human and divine. Hence it very naturally comes to pass, that the great majority of our prominent, most highly educated public men, in all the departments of civil and professional life, grow up to manhood, and pass on to extreme age, without any formal acknowledgement of their Christian faith. And when they come to die, have not even the form of Christianity, and in strictness cannot deserve at the hands of the Church, the office of burial.

This may look like exaggeration. But let any man of reverent feeling and Christian faith go into these schools, and he cannot fail to be shocked at the heartless expression of irreverence, which meets him at every step of his progress We have no hesitation in saying, that unless the pupils can be made to feel, that they themselves have some personal concern in the devotional exercises there performed, they are, in fact, members of the vast body of the one Holy Catholic Church in all the world, and throughout all ages, the sooner such a mockey as prayers in schools to be made the scoff of the pupils, is discontinued, the better for the pupils. Under this system of educational training we must learn not to feel surprise at so much disrespect for superiors, in age and position, for "governors, teachers, spiritual pastors and masters." He must be content to find our communicants made up of women and old men, with an occasional exception ; or if men, in the full tide of life, had more important duties to attend to, than becoming Christians ; he must not feel surprise that our worshiping congregations are mainly made up of women and children, and that our public men, even our Ex-Presidents, have to submit themselves to the initiatory rite of the Christian church upon their death-beds ! and first promise "to renounce the devil and all his works, the vain pomp, and glory of the world, with all covetous desires of the flesh," when it is no longer practicable to retain their hold upon them ; in short, that men should begin to be religious, when they begin to die. Men may live fools, but fools they cannot die. And the expression of anxiety by educated and public men, when they come to die, is, at present, almost the only symptom that there is any abiding belief among us, in the sublime and awful verities of the Christian faith And still we vaingloriously denominate ourselves a Christian people ! and should no doubt, feel ourselves greatly abused by being formally classed among Pagans or Infidels.

But we had proposed to specify other defects, and anti-Christian tendencies in our public instruction. And we ought not to forget that the whole scope and tendency of philosophy and philosophic instruction, is antagonistic to the Christian faith, and therefore requires constant and effective subordination to the faith in the mind of the pupil. He requires to see constantly before him in unmistakeable characters, the body, the substance, and the spirit of Christian faith, and to be made at all times and in all places, to feel, that the name of Jesus is the only name given under heaven and among men, whereby we must, or can be saved ; that mere philosophy is foolishness, and a stumbling block, and a rock of offence ; that it must never be allowed a higher office in education than to become the handmaid of religion.

But what, in fact, is the teaching of the schools ? Truly, that learning and philosophy is the one thing needful in this life, and in that which is to come. To such an absurdity is this thing carried, that we have had, and may expect again, formal treatises, to show that among the employments of the higher spiritual life, in the future state, are to be reckoned, as of chief delight, astronomy and philosophy ! What views must such men entertain of the glorious beatific vision of the New Jerusalem ! One almost shudders at the mention, in any connection, of such awful profanity.

Any one who should look into the text books of our schools, from the lowest to the highest, would naturally conclude, that we deemed it of the first importance to inculcate the learning, and the philosophy of Greece and Rome. You will there find Herodotus and Thucidides, Demosthenes and Socrates, Aristotle and Plato, Livy and Tacitus and Teraces, and many others of the same class, but not even the Hebrew Bible, the Septuagint, or but rarely the Greek Testament. And while Florus and Rolybius and Quintus Curtius are read in the Colleges, Eusebius, and Tertullian, and all the Christian historians and fathers, are studiously proscribed. There are doubtless some apologies for the continuance of these Pagan writers. It is no doubt difficult to dispense altogether with their use. They are the finest models of taste and style, and a knowledge of them is indispensable to a thorough acquaintance with the history of the race, or the history of literature, science, and philosophy. We do not object to their being retained. But why all Christian historians of the same ages, and all Christian teachers should be so studiously excluded, we could never comprehend, unless it were deemed unimportant to study the history, and development, and principles of the Christian church ; or unless it were deemed unsafe to trust tender minds with a knowledge of its early history. We have been sometimes so uncharitable as to fear that the more knowing ones of the teachers in our Congregational, Presbyterian, and Methodist schools, felt that they had something to dread, from allowing their pupils to read the early writers of the Church. Certain it is, as we have good reason to remember, one may pass through their oldest, most approved colleges, with some honors, and not learn that the true Church had any formal, historical existence before Luther and Calvin discovered it, overrun with medieval rust and rubbish, and brought it out into the light of day.

It will doubtless be said, that this same deficiency in Christian teaching exists to some extent in the European universities. But the continental universities, which are not controlled by the Roman See, are essentially mere schools of philosophy, and, as such, have always had a most fearful effect, in hastening the downward tendency of their States into the awful gulf of rationalism. And if reference is made to the English universities. It is not true that the knowledge and study of Christian principles and Church history is there so altogether ignored, as it is in many of the higher schools in this country. And taken altogether, the complaint in this country is, not that the English universities are too secular, but that they are too Christian. We have been led into this train of reflections at the present time chiefly by noticing the subjects, and the cause of argument and declamation adopted, by the commencement orators of the season. We have no purpose of denying these annual festivals, which are almost all that remain to us. Since the practical disregard which the nation seems disposed to show towards all Church Festivals. They are no doubt the occasion of many kind greetings, and of the renewal of much gentle, and affectionate, and manly intercourse, and so far they are wise, very wise. But holding as we do, "that education without religion only makes men clever devils," we must not be expected ta subscribe to all that these men may choose to say on uch occasions. When we chance to be made the victim of two, or three days declamation, the burden of which is to ding into the minds of those present the conviction that religion is a matter, with which colleges have nothing to do, and the sooner they abandon all efforts in that direction, the better, we must be allowed to disdain all sympathy with such views, and all hearty participation in such fetes.

The great disappointment in such performances, is, when the orator has said many excellent things, when in short, in the main, his piece is a model of good taste, sound sense, and safe logic, to have him utterly founder, and lose himself and his audience in a vain attempt to define the exact limits of civil authority, and civil obedience, and finally to make shipwreck of reason and faith, and allegiance, by declaring in the broadest, boldest terms, that governments being constituted for the good of the governed, and therefore bound to govern well, it became the duty of the people to depose them, without regard to the fundamental law, whenever in the judgment of these same people such governments fail of performing their appropriate office ! Such absurdities will all men be liable to fall into, who attempt to reason from the despotic governments of the old world to the free Republic of America.

Now it is in vain to encounter such things by argument, and it is mere folly to pretend that they do not, in some sense, legitimately grow out of the authoritative teaching of the age, and especially that of our schools. And no man, much experienced in these matters, will affect to deny that such teaching must, and has had its effect upon the younger graduates and youth congregated on such occasions. To such an extent is this true, that it requires twenty years, under the most favorable auspices, to fully rid ourselves of the influence of such teachings. The young mind, in the buoyancy of its first escape from the schools, drinks in such absurdities with singular avidity, and parts with its dreary hallucinations of Eutopian liberty with extreme reluctance. It is, therefore, the more unexcusable to delude it with such fallacies. And if such sentiments are tolerated in the schools, and applauded at their annual festivals, we must learn not to feel surprise that all sentiments of veneration and respect for age and authority should become eradcated from the youthful mind, that obedience to the laws should have to be enforced at the canon's mouth, and for ourselves, we would as soon our children were allowed to grow up in utter ignorance We do not hesitate to believe, that such teaching is of the enemy of all good, and his work it will do. Any one, who thus systematically inculcates the spirit of discontent and rebellion against rulers, and equally against the laws, if at all conscious of the ultimate bearing of his dogmas, is guilty of moral treason towards his country. For if bad governments lose all right to govern, so equally do bad laws to be enforced, or obeyed. And any man who has art enough to get up a clamarous public opinion against any of the most salutary laws, will thus virtually destroy its force, without resort to the proper legislative authority, and the proper power of the government is thus perverted and virtually destroyed, which is the essence of anarchy and the sure stepping-stone to ultimate despotism !

Indeed the word *allegiance* has been silently bereft of all its original, beautiful and sublime significance. It no longer brings up, along the glorious halls of memory, the kindred sentiments of patriotism, chivalry, fealty, and love of family and home, for which so many pure men in all ages have gladly dared to die. By this tracking, as by a magician's wand, the republic becomes a tyrant, and the people becoming all sovereigns, the subjects disappear, and those in power clutch but a barren sceptre in their gripe, a crown without renown, a kingdom without subjects !

And we have sometimes feared that allegiance to the Church was beginning to be swallowed up and lost in the love of sect, and the admiration of certain dogmas which we denominate truth—all which is often mistaken for zeal and conscientiousness, but which is in reality too often nothing better or different from love of self. This spirit of sect, and party zeal, and clannishness, and its kindred sentiments of self-will, and bitterness, and uncharitableness, whether in regard to the Church or the State, is always more or less the offspring of overweening self-conceit and a vainglorious disposition to exalt ourselves at the expense of others. Something of this may be the result of vicious temperament and of original sinfulness, but in the main it springs from false teaching, perverted habit, and vicious example. We are not so sanguine as to anticipate a radical change at once in our educational training, or in our institutional teaching, secular or religious. But we are among the number of those who, while they believe that the Almighty will accomplish his great designs, in spite of the folly and perversity of man, still works by human instrumentalities. And while this makes us hopeful of all Providential dispensations, however apparently unpromising to the eye of mere reason, we at the same time feel that it is man's duty to learn to labor in his vocation, and with the best lights which reason and faith afford, in all humility and tractableness to resist evil, whether in principle or in action, and to promote virtue, and godliness, and charity, and brotherly love, by plain words and truthful actions.

J. F. R.

* * *

The subject of new bishoprics is engaging more and more the attention of Churchmen. At a parochial festival at Horbury, in the diocese of Ripon, we fiind that joint addresses were adopted by clergy and laity, one to the Rev. Dr. Walker, Rector of St. Columb-Major, Cornwall, expressive of thanks to Almighty God for putting it into His heart to offer an endowment for a bishopric of Cornwall, and the other to the Town Council of Newcastle-upon-Tyne, containing the same sentiments in respect of their late proposal to subdivide the diocese of Durham, giving to each measure a cordial support, and at the same time thanking the authors of them for their respective efforts to supply one of the crying wants of the Church. These addresses received the signatures of twenty-four clergy, and a large number of the laity attached their names to the documents.

COMMUNICATIONS.

For The Churchman.

THE GOOD CHURCHMAN.

(CONTINUED.)

The only truly Christian view of a Parish, is that which fully recognizes its sacred character, as an agency for promoting the glory of God, and the spiritual and eternal good of men—the great objects of the Gospel of Jesus Christ, and appointed to be promoted through the Catholic Church, which that Gospel incorporates into its system, as an essential part thereof. The Parish, therefore, should participate in, and regard itself as bound to promote, in all practicable ways, that work of grace, mercy, and truth, which the Father of all, and the Saviour of all, would have embrace "all men everywhere." It is a most unchristian error, to suppose that a Parish does its duty when it makes provision, however ample, for sustaining within its own borders the worship and ministrations of the Gospel. It then only is a true and faithful branch of the Church, when it contributes to the spread of the Gospel as widely as means and opportunities are afforded. This should always be a motive in the establishment and sustaining of Parishes. Selfishness is a quality most abhorrent to the renewed heart. Its own happiness and privileges, and the means possessed for securing and enjoying them, make it the more earnest in desires and efforts that others should share them. The truly good Churchman will always consider the practical operation of this principle, an object essential to the proper working of a Christian Parish. Its adequateness to its sacred purposes in reference to those who contribute to its support, and the amplitude with which provision is made for them, are not regarded by him as by any means filling up the measure of its fidelity. It does its duty, and fulfils its trust, and rightly sustains its Christian and Catholic character, only so far as it shows itself warmed by earnest desire, and animated to earnest effort, to devote heart and hand to honest and faithful agency in securing, by God's blessing, the fulfilment of the Church's daily prayer for all sorts and conditions of men, that God would be pleased to make His ways known unto them, His saving health unto all nations.

Every Parish has, within a reasonable sphere of its operations, "sorts and conditions of men," of whom it is idle to suppose that they can be brought into the number of those who come voluntarily to the Church, and ask the privilege of being of its congregation. Depression in temporal circumstances, and intellectual, moral, and spiritual degradation, make them such objects of Christian pity and charity, that if there be a Church within reasonable reach of them, it forfeits its claim to a Christian and catholic character, if it does not seek them out, and strive to bring them within the sphere of the Gospel's and the Church's influences. Unless its members faithfully endeavor to secure for them the mercies of Christ, have they scripture warrant for expecting those mercies for themselves, whatever may be their own spiritual privileges? Nay: will not those privileges, thus selfishly enjoyed, rather increase their condemnation for the want thus shown of gratitude and love to their gracious God and Saviour?

Such considerations sink deeply into the heart of the good Churchman, whether he be a pastor or member of a Parish; and he makes it a subject of diligent prayer that he may be truly sensible of the weight and solemnity of the obligations and responsibilities they involve, and have grace for their faithful discharge; making this a subject of constant earnest effort.

The Catholic spirit of the Gospel extends such principles as widely as it does the application of that charity which is the chief of its graces; even to all the children of our common Father, to whom means and opportunities are afforded for our rendering offices of benevolence and love.

This enlarged bearing of Christian charity, requires, of course, in order to its efficiency for the practical purposes, regard for which is an essential element of that charity, that there be a sound discretion exercised in determining the sphere beyond which benevolently designed effort becomes, in a great measure, useless in itself, and positively injurious by withholding means from other spheres, where genuine usefulness is much more certain, but is thus checked and hindered. True and christianly, however, as this principle is, it is peculiarly liable to abuse. The good Churchman watches his heart narrowly, lest, in determining that it is not his duty to go beyond a certain sphere in his charitable care and effort, he be swayed by a want of the *truly generous* spirit of Gospel love, and a desire, however lurking, to save his money, rather than to part with it for the greatest good. That Christian, and that Parish, which claims exemption from the duty of moving in certain spheres of usefulness, because they are too remote, or of too indirect bearing, or belong more to others, ought to make it a matter of conscience to do *the more* for spheres of acknowledged obligation, and thus, not only prove that their plea is an honest one, and that they do not wish to be less liberal than others; but also repel the temptation to selfishness and covetousness, to coldness, indifference, and parsimoniousness, with which the natural heart is so apt to make their theory injurious to the Christian character.

The principles, views, and measures of charity, thus devolving on a true Church Parish, should be exercised with becoming reference to such systems of benevolent enterprise and action, as are duly established in the Diocese and the National Church. As individuals should gladly, willingly, and liberally, seek the Parish's efficiency in doing good, so should the Parish that of the Diocese, and the Diocese that of the Church of their common country; and all be ready, as need may require, and opportunity be given, to minister to other branches of the One Saviour's fold.

Of course, the good Churchman sees and feels that this classification of charities as appertaining to ecclesiastical bodies, is by no means to be considered as necessarily limiting, much less as at all interfering with, that constant flow of individual benevolence, in needed and proper directions, which goes *directly* to its objects, and which is, with the true Christian, a dearly cherished offering of gratitude to God, and mode of indulging that heartfelt love of man, without which his religion can be neither of the truly christian nor truly catholic character.

Temporal as well as spiritual beneficence, is included by the good Churchman in these his governing principles and views. While always ready, under all circumstances, to relieve poverty and misery in his fellowmen, and anxious that even the thoughtless, the irreligious, and the vicious, should see and feel their obligations to the Gospel by experiencing the blessedness of its spirit in the relief afforded by it to their afflictions and distresses in body and estate; he yet strives, by all the means in his power, to promote the holy objects of those charities *of the Church*, which relieve the physical, as also a spiritual, man, and the mortal, as also an immortal.

The principles thus operating, are regarded by the good Churchman as extending to every sphere in which human beings are to be benefitted in that part of their nature—"the heart, the mind, the soul"—which God their Maker has entrusted to the Gospel through the Church. He looks with more than suspicion on all systems which would cultivate the mind without regard, or with but inferior regard, to the heart and the soul; as directly tending to that intellectual pride, and godless learning and philosophy, which are the sources of dire evils to society and the Commonwealth, as well as of the degradation here, and hopelessness for futurity, of intellectual, moral, and spiritual beings. Learning without virtue he regards as a dangerous thing. True philosophy, as well as the Gospel, teaches him that there can be no security for virtue without religion. He learns from the Bible that God has made His "Church the pillar and ground of the truth," or of true religion; and provided it with the means whereby men are to enjoy the influences of His Spirit, and through them, to be nurtured and kept in ways of holiness and virtue. Therefore do the *Church's* Institutions for the education of the young, commend themselves, in every sphere of influence and usefulness open to him, to the discriminating preference and the cordial support of the good Churchman.

B. T. O.

[To be continued.]

For The Churchman.

TO THE ED. OF "THE EPISCOPAL RECORDER:"

(CONTINUED.)

But, Sir, I have not yet opened all the mysteries of this strange pamphlet, which have a bearing against the "Catechist's Manual, No. 6." On page 13 you quote the definition of the visible church as given in the 19th Article of Religion, and then add:—"Here we find one feature—the preachings (*sic*) of the pure word of God—which, in the Catechism before us, is entirely omitted; and we find a feature omitted—an Episcopal succession—which in the Catechism is made the distinguishing characteristic. We say nothing of the injurious effect upon a young mind of such a treatment of an acknowledged standard," etc. Your readers will be amazed on discovering that "in the Catechism before [you]," the 19th Article, so far from being thus mutilated, *is not quoted* at all, *nor even referred to*, inasmuch as, in a Catechism on the "Christian Ministry," I was not called upon to define the "Church." The whole matter is, in fact, an invention of your own, the boldness of which can hardly meet a parallel in the annals of pious frauds. Let your reader examine the Catechism in question, from the first word to the last, (notes and all,) and he will find that it came not in my way even to *allude* to the 19th Article. What then will be thought of your positive assertion that, in this very Catechism, I have entirely omitted one feature of the Article, and inserted another as its "distinguishing characteristic," when you must have known that the Article was *not in the Catechism at all?* And what will be thought by men of "pure hearts and clean hands," when after such an exposure, they find your pamphlet further charging this Catechism with a "violent wresting of the text" to favor a view not intended by "the framers of the Article?" As well might you have said that I have "violently wrested the text" of Butler's Analogy, or the 1st Book of Chronicles, in the "Catechism before [you]." The 19th Article is no more in the Catechism than quotations from those books; and thus your assertion (which serves as a text for more than two pages of dependent matter) is proved to be nothing less than a daring untruth fabricated for the occasion.

Were it not for the claims of truth and righteousness, I should here lay down my pen under a feeling of intense disgust, brought on by a survey of the corruption and malignity of this extraordinary pamphlet. But, disagreeable as is the task, the cause of justice obliges me to bring to the light a few more of your indefensible assertions. On page 16 you quote the Preface to the Ordinal, enclosing the concluding portion of its first paragraph in brackets; you then say:—"The writer of the Catechism before us, has contented himself with cutting from the context the passage in brackets, and serving it up as the entire view of 'the Church' from which the indispensable necessity of Episcopacy to the *existence* of a Church is to be deduced. Had he introduced the whole, the following striking contrast would have been exhibited." Now, Sir, you must have known, for the evidence was before your eye, that I did not "content myself" with cutting out the passage in brackets, as the following quotation from the Catechism will fully show:—

"*Q.* Where do you find the Ordinal?

"*A.* At the end of the Prayer-Book.

"*Q.* And what do you there read?

"*A.* These words:—'It is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons.'

"*Q.* And what else is there said?

"*A.* That, 'no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had Episcopal consecration or ordination."

The Catechism, therefore, actually *contains* an important portion of the Preface, which you declare it *does not contain*; contains, in fact, its strongest features, even the words "*this Church*," which you would fain persuade your readers I had intentionally excluded. And, indeed, *every word*, of the middle portion would have been inserted, had its details at all affected the main point under consideration, or been suited for recitation by children. Yet, this very falsehood of the pamphlet becomes, not only the foundation of a calumny, and the premise of an argument, but also the starting point of such a flourish of ambitious words and paragraphs as may deceive a novice, while to a man of any judgment they prove nothing more than the craft and licentiousness of religious radicalism.

But, to proceed. On page 18 of the pamphlet appears a specimen of legal logic, which is so inimitably curious, as to merit a place in a book of conundrums. Allowing the fact that the Apostolic ministry is admitted "in *this* Church," you contend, like a stout Presbyterian, that its obligation *elsewhere* is not implied, but rather the contrary, in accordance with the "familiar rule of criticism"—"*Expressio unius est exclusio alterius.*" And because "the New York Catechism" takes the old fashioned ground that such ministry should prevail *everywhere*, you make up a syllogism, which is no syllogism at all, nor even an enthymeme, but a plain instance of the *ignoratio elenchi*, and assert that "such a fillibustering method of construction as this has not been reached even by the wildest of our *political* propagandists." Now, I must say that I am sincerely glad to hear this, for if the fillibusters were in the habit of making *such* syllogisms, the Cubans might well wonder what they would do next. But I deny that the above rule touches the case in hand; for, though true in itself, yet, if in any case where it is used, there is an *antecedent* and *fixed law which underlies it*, then the rule must not be so construed *as to affect such law*. For instance, if there were a law to this effect:—"In *these United States* there shall be no murder, theft, blasphemy, or idolatry," it would not follow that such crimes might be committed *elsewhere*, for there is an antecedent and *universal law of God forbidding* those crimes; and the law of the land is not an *original* one but merely a local and public recognition of God's immutable decree. The case before us is precisely similar,—viewing the rule in its application to *Institutions*. When the Preface to the Ordinal declares that "in this Church no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon" without "Episcopal Consecration or Ordination," it does so *because* "from the Apostle's time there have been these Orders of ministers in *Christ's Church*." It takes full cognizance of the *underlying fact* that Christ appointed a certain ministry for His Church; and that this ministry had not only been perpetuated to the time of the Reformation, but was to be *continued* in the Church. Hence the words—"And, *therefore*, to the intent that these Orders may be *continued*, and reverently used and esteemed *in this Church*, no man," etc. The *particular* Church of England made no *original* law concerning the constitution of the ministry, but merely re-affirmed the *old*, and pledged herself to continue those Orders which "*Divine Providence*" had placed in the *Church of Christ*, rejecting at the same time the four inferior Orders which rested on *human* authority. Thus your argument from the words "in *this Church*" amounts to nothing; and the "*familiar rule*," and the lame syllogism, and the dashing rhetoric, are aside from the case. As to the issue, I leave it with Dean Comber, reminding you that Bishop Brownell quotes from him these and many more words:—"But some object, this will deprive divers foreign churches, where they have no Bishops, of a lawful ministry, because their ministers have no ordination but by Presbyters. To which I only say, that the first Presbyter who presumed to ordain, had no such power given him, and so could not rightly convey that which he never received; there is no precedent in mere Presbyters ordaining alone, and such ordinations would have been declared null in the primitive ages; yea, for 1500 years together no such were allowed." Let the reader peruse the remainder, in Bishop Brownell's Commentary on the Prayer-Book, p. 629, quarto edition; not omitting to notice that though the Dean allows, in the same column, that the Church has passed no formal condemnation on those who follow "the new way," except by their rejection, yet this prevented not his declaration of the truth of the case as in the above words.

It must seem evident, Sir, by this time, that you have resolved, at all hazards, to seek or make a quarrel with an in offending party, thereby imitating and giving sanction to a first principle of "fillibusterism." Fortunately, as "it is an ill wind that blows *no good*." I may now take for granted that the leaders of the invading expedition will have no need to disturb *my* peace with the offer of a chaplaincy. But I have not even yet brought to light all the sophistry and high-handed measures for which the pamphlet is so unenviably distinguished. I had supposed, for instance, that on proposing the question:—"How many Bishops may there be in a Diocese?"—the proper answer would be, "Only one; unless he is very old, or unable to act, and then he may have another to assist him."—(See Catechist's Manual, No. 6, p. 13.) For, what other answer could be made in consistency with our Constitution and Canons—not to say with the discipline of the Church from the Apostle's time? Your reader may judge, then, of the relevancy of your long and labored plea in behalf of the *Moravian Episcopacy* as antecedent to our own, and of equal authority. The question is one with which the Catechism before you had as little concern as with the Episcopacy of the *Romanists*; and, therefore, no allusion is made to either. And the reader may also judge of the truthfulness with which you quote as my words—"conspicuously announced, that there can be but 'one Bishop in one Diocese,'" when my words are actually these "One only, *unless* he is very old," etc. (as above.) Why should I be required to add—"unless there be also a Moravian or a Romanist Bishop?" The utter silliness of such reasoning, however, is more excusable than the spiteful remark that you cheerfully *acquit* "the New York Society of all sinister design of flirting by this passage a side blot on the papers of Bishop Wainwright or Bishop Gobat," (p. 28.) For if you *cheerfully acquit* a party not even *accused*, why should you make so harsh a suggestion at all? especially as a moment's consideration will show that the Canons of the Church must share the imputation.

The question of the "prë-occupancy of the ground" by the Moravians, I therefore leave in your hands, as a matter on which "the New York Catechism" has not said one word. It is rather odd, however, that, viewing "the Moravian Church as a valid Episcopal Communion here existing prior to our own Episcopal occupancy," (p. 26,) there should have been so unceremonious an overlooking of the fact in the troublous times of the Church before and after the American Revolution. If Apostolic ordination, consecration, &c., could be had from an undisputed source nigh at hand,—how came it that an application was never made in that quarter?—how came it that England and Scotland were not merely *preferred*, but regarded as the *only* sources to which hope could extend, Denmark alone excepted? Under the circumstances, one would have thought that Churchmen would have waived their natural predilection for a succession from the Mother country and their own communion, and thanked God that Bishops were already on the soil, clothed with all the essentials of Apostolic authority. Yet, there seems to have been very little consciousness of the fact, for any practical purpose, if we may judge from the statements of the clergy, the measures of our early conventions, &c., and especially the course pursued by Bishops Seabury, White, and Provoost. Nay, more than that; it was generally considered that, if Bishops could not be obtained from Europe, the Church would be utterly broken up and scattered, Whatever might have been thought, said, and done, by British Parliaments,—whatever said by Bishops and Doctors in behalf of the Moravian Episcopate,—it must be admitted as a simple fact, that the Church in this country did not appeal for relief to that Episcopate, even though for want of Bishops she stood for some years so near the verge of dissolution as to draw forth, in the agonies of her necessity, the remarkable pamphlet of one who subsequently became, in age and honors, a patriarch of our Church.

In regard to *that* pamphlet, (from which you draw conclusions as unwarrantable as they are insulting to the memory of Bishop White,) it will here be in place to say that, though its teaching and that of "the New York Catechism" certainly *do* "form a contrast," yet it is the contrast which naturally arises from a comparison of the actual principles of the Church with the mere *pro tempore* suggestions and ideas of an honest mind, put forth avowedly *as such* in a period of the deepest extremity. Bishop White was a firm believer in the divine origin of Episcopacy, and well knew how to resent, with the prompt indignation of an honorable spirit, every attempt to associate either his name or his principles with the policy of a disorganizing faction. And, as you have quoted so freely and lovingly his words, when yet but a parish priest, and in a day of fear and perplexity,—why did you not frankly declare to your readers that when the emergency was past, Bishop White could nobly defend the self-same truths, which, by the pens of ecclesiastical radicals, are now branded as "tractarian"? Why, for example, did you withhold from your abused readers such a testimony as the following, which I quote from the Bishop's work on the "Ordination Offices?" "To justify the candidate [for the ministry] in believing that he is called according to the will of Christ, he should be convinced, after due inquiry, that the Church to which he looks for ordination is a true apostolic Church, deriving its authority from that founded by the Apostles. *For since they did confessedly found a communion, and since it did confessedly transmit its ministries, there seems no possible right to the name of a Christian Church at present, but in succession from the original established body.* What, then, is the result, but that an opinion, formed under due care, is a pre-requisite of admission to the ministry?" (p. 19.) And, even to take the Bishop's pamphlet itself out of your grasp, and destroy the conclusions you would gladly draw from it, as favorable to non-episcopal ordination,—how came it that your eye slipped over the following explanatory statement from the Bishop's own pen? "Many years after the publication of the pamphlet, a clergyman of standing in an anti-episcopalian society alleged some passages of the performance as *sustaining ordination not episcopal. But he had the candor publicly to acknowledge his* MISTAKE, *when it was pointed out to him.*" (See Bishop White's Memoirs, p. 85, ed. 1820.) Happily, the reputation of Bishop White cannot now suffer from the cruel caresses of "The Two Views of Episcopacy." Happy indeed for him that it is only from the sweet slumber of the grave that his name is invoked, to give a sanction to party schemes which were abhorrent to his soul.

With the argument which you profess to derive from the *hymns*, in favor of Presbyterianism, Churchmen will doubtless be more amused than disturbed; for the mere resort to *such* an appeal is not only the condemnation of your cause, but is equivalent to the quotation of the apocryphal books for a like purpose. And yet the hymns which relate to the Church are so manifestly *against* your hypothesis, and so satisfactory to those who believe what "holy Scripture and ancient authors" teach about the Christian ministry, &c., that no one can wonder on seeing five pages of verbiage devoted to the task of putting a sectarian gloss upon them. Entertaining this conviction, I am concerned only in one or two of your positions,—1st, that the hymns, when relating to the Church, are purposely framed in such all-embracing terms as to include "the gross body of professing Christians" (p. 46); and that, on the contrary supposition, 2d, hymns would probably have been prepared "in language dedicated specially to the purpose—such as that which the New York Sunday-school Union has known so well how to adopt in the present Catechism." (p. 42.) It is commonly supposed, however, that catechisms and hymns are quite different things, and written for different purposes. We look for instruction in the one, and the materials of devotion in the other. It would therefore be as ridiculous to look for definitions in a hymn, as for poetry in a Catechism. The latter teaches doctrine, or lays down principles, in plain didactic language; while the former, taking for granted that such instruction has been received and is believed, takes a less precise form, grows discursive and florid, and by this very fact is exposed to interpretations differing essentially from the mind of its writer. And still further, it *may* occur that such secondary or superinduced interpretations acquire an authority, under particular circumstances, which more or less evacuates the original purport of the hymn. This, as every one seems to know but yourself, is illustrated by the Church, in the adoption of hymns from sectarian or other sources. The Church takes them—in all disputable or equivocal points—*not* in the sense of the writers, for this in certain cases would be equivalent to the introduction of false doctrine; but, in the very act of appropriating them, she invests them with the spirit and force of her own creeds and standards, thereby emptying the vessel of its new wine, and filling it with the old "which is better." Let the reader, then, understand that the editor of the *Episcopal Recorder* pleads for the original or *sectarian* sense of the hymns borrowed from Doddridge, Watts, Dwight, &c., and denounces those who honestly believe that the Church would not have "set forth and allowed" them to be sung in divine worship, except on the presumption that such sectarian meaning was to cease from the moment of their adoption.

But further: so far as concerns the "visible" Church, you express the opinion that "it would have been very easy to have put in rhyme the doctrines of this Catechism; and if these are the doctrines of our Church 'without doubt,' it would have been the undoubted duty, as it certainly was within the artistic power, of the Hymn Committee, to have made them the subject of poetic redaction." (p. 43.) Of course, this is all a mere matter of taste or opinion; for the Church is not *bound to versify* her doctrines, though she *is bound to hold them* "without doubt." There is no "undoubted duty" in the case you suppose, as it is not *necessary* that the Prayer-Book should contain metrical hymns at all. And besides, it is somewhat questionable whether your project of putting in rhyme the doctrines of "this Catechism" would have been quite as easy as you think. Nor do I see what the better they would be after undergoing the mysterious process of "poetic redaction." Still, if Low Churchmen *must* be gratified with rhyme, let it be so; and, in order to make a beginning, I offer them the following sample of what may be done to mend "the New York Catechism," (p. 35,) recommending also that it be sung to the tune of "Old Mear," with all possible gravity.

To all men it is evident
  Who Holy Scripture read,
And ancient authors who received
  The Churchman's holy creed;

That as a fact, which none can doubt,
  These orders there have been,—
To wit;—Bishops and Presbyters,
  And Deacons, fresh and green.

Which offices were evermore
  Held in such high esteem,
That none but Ærius did presume
  To slander them,—we deem.

Therefore, that with the ancient time
  Our priesthood may agree,
We "in this Church" do now resolve,
  To keep these Orders three.

Nor shall we suffer any one
  In holy place to stand,
To minister, without the right
  Conferred by Bishop's hand.

[To be Continued.]

For The Churchman.

SUNDAY SCHOOLS.

It has often struck me that our churches in the various destitute parts of the land have often to lay at their own doors their poverty and nakedness, and not altogether on the worldliness of others.

I have attended our country churches at various times, and too frequently observed a total want of effort made for the instruction of the young, beyond a service on Sunday, and an occasional one on holy days. I have seen with sorrow places where no effort, and many where the effort made was a misnomer, to build or carry on a Sunday-school; and this, too, in places where the great ignorance prevailing in respect to the truths of our religion, loudly called therefor. This is often done, too, by those otherwise most exemplary and praiseworthy.

What are the results of this horrible apathy in any place? First, the sects push far ahead of us. They visit freely everywhere, and gather up all the stray lambs into their Sabbath schools. The Church, on the contrary, is about half-filled with worshipers, her energies crippled, collections shamefully small, and the world Church, which should be the ministry of God to the is hardly known, often being located for years within stone-throw of their dwellings. I say hardly known to its nearest neighbors: she troubles herself not about the wandering and ignorant.

Now, this should not be. If I were solicited for aid by one of these smouldering lights (?) of Christendom, I think I should hesitate. Might I not be burying the Lord's money in a napkin?

The Sabbath School is the proper nursery of the Church. Our communion might rather be proud of the almost motherly relation she holds to these. God grant it may henceforth be that of the protecting mother, and not the hireling!

Bishop White and Robert Raikes, both of our communion, might almost be called the very pioneers of these gardens of usefulness here and in England. Why, then, have we turned back from the plow? Is this great work now devolving only on the deacons, and are the priesthood exempt from that command of that higher than all priests, who said, "Feed my lambs?"

It is acknowledged on all hands that the vigorous life and unceasing growth of our mother Church in England and her colonies, is greatly indebted to her fostering and parental care for the young. There are comparatively very few of her members who have lived within scope of her influence, and have not known the hallowed precints of the Sabbath School, when compared with ourselves: might we not, by imitating her earnestness, attain the same prosperous, onward growth? Might we not, like her, give more evidence of being practically, and not to a few only, the "Church of the living God?"

Does not a systematic and careful training of the young in the Sunday School commend itself to the clergy? Many, while leading babes to heaven, might draw near enough to its sacred precincts to know the meaning of our Saviour's assertion, "Of such as these is the kingdom of heaven."

The straitened clergyman or exhausted missionary might, in pursuing this truly pastoral duty, soon build a more than self-supporting congregation. Many a church might then be in itself an illustration to its faithful minister, that "there is that giveth, and yet increaseth."

The influence for good we might exert on the community, and the reflex good to the teachers therefrom, is truly worthy our attention; and we trust at some future time to examine the modes in which that influence may best be exerted.

Charitas.

The Bishop of Quebec's Ordination Sermon at New York.—To the Sermon of the Lord Bishop of Quebec, preached on the Ordination of Priests and Deacons, lately held in Trinity Church, in this city, which has just been published, is appended the following interesting note:—

"The following sermon was preached at the special request of Bishop Wainwright. When it was ascertained that the proposed ordination would bring together a larger number of candidates for the holy ministry than had been ordained upon a single occasion in the Protestant Episcopal Church in the United States, the Bishop deemed it a favorable opportunity to add one more to those social ties, of a religious nature, which have been drawing together, in so happy a manner, and with such happy results, two Churches standing to each other in the near relation of mother and daughter. He therefore addressed the senior bishop of the Colonial Church of England on this continent upon the subject, and requested him on this ground, as well as on the score of the friendly relations that have subsisted between them for a quarter of a century, to be present, and take part in the ordination services. To this request the Bishop of Quebec most readily assented, and made arrangements for a temporary absence from his diocese. His visit to New York was a source of much satisfaction to friends whom he had formerly known here, and to others of the clergy and laity, who gladly embraced the opportunity to become personally acquainted with one whose faithful and successful services in the Colonial Church, both as Archdeacon and Bishop, had long commanded their highest respect."

Suicide of an English Clergyman.—The English papers relate that the Rev. Thomas Robinson, a Clergyman of the Isle of Wight, jumped from the top of Shakspere's cliff, Dover. He had been for an hour or two in company with a vendor of fossils, etc. who acts as a guide, etc., to visitors. The latter informed Mr. Robinson that, as dark was coming on, it would be dangerous to stay. He retired some short distance, immediately turned round, and exclaiming that he came from Waterloo Csescent, jumped over, near the boundary stone. The alarm was given, and some of the coastguard and boatmen proceeding to the base of the cliff, found the remains of the deceased most dreadfully shattered, having fallen between 300 and 400 feet. The unfortunate gentleman was staying at 19, Waterloo Crescent, with his wife, who was anxiously awaiting his return, when the dreadful news arrived.

Extensive Circulation of Religious Books.—The American Tract Society has scattered over the United States, 154,000 copies of "Bunyan's Pilgrim's Progress;" 657,660 copies, in the aggregate, of "Richard Baxter's Works;" 141,567 copies of "Doddridge's Rise and Progress." Of modern works, 60,000 copies of "Sunnyside:" 50,000 copies each of "Jane Hudson" and "Robert Dawson;" and within a short time 25,000 copies of "Hugh Fisher" have been issued.

Unanswerble.—A father chiding his son for not leaving his bed at an earlier hour, told him as an inducement that a certain man being up betimes found a purse of money. "It might be so," replied the son, "but he that lost it was up before him."

TRUST.

Brothers let us trust each other!
All that's great in heaven or earth
Fear would narrow, Doubt would smother?
Trust must seal a brave soul's worth.
Laws, relations, social factions,
All that elevates mere dust—
Yea, even angels' mightiest actions
Must be based and reared in trust.

* * * *

Trust, and you, too, shall be trusted;
Heart to living heart will speak;
'Neath free sunshine, brooks, o'ercrusted
With stern ice-flocks, issue seek.
Evil still is evil's scion,
Kindness aye will bless the kind;
'Tis a maxim to rely on,
That men make the world they find!

Therefore, trust! If left free choice is
Betwixt hope and fear, choose well;
Nobler heart in hope rejoices,
Charity has wondrous spell.
High nor low should harbour malice;
Greet brave souls with honor due;
The same sun which lights the palace,
Lights the meanest hovel, too.

Archer Gurney.

PARTING SONG.

And must I cross the seas, dear wife,
And leave you hear behind?
We've battled on for half a life,
Through stormiest wave and wind;
And here's the end of toil and strife!
But we must be resign'd.

Remember you that bay tree low
Beside your father's door?
You plucked a leaf, long, long, ago,
And said, "However poor,
My heart is yours, for weal or woe,
And here's the token sure."

I've worn it, love, these many years;
'Tis bound upon my breast,
In velvet cased—but why those tears?
God knows what must be best;
I've glowing thoughts, and small, small fears,
But we shall yet be blest.

You know I well can fortune court,
Nor arm, nor heart will tire;
Port Philip is a golden port,
And golden hopes inspire;
We soon shall see our children sport
Around our own hearth fire.

Archer Gurney.

FOR THE YOUNG.

"AND THEN!"

A story is told of a very good and pious man, whom the Church of Rome has enrolled among her saints on account of his great holiness. He was living at one of the Italian Universities, when a young man, whom he had known as a boy, ran up to him, with a face full of delight, and told him what he had been long wishing, above all things in the world, was at length fulfilled, his parents having just given him leave to study the law; and that thereupon he had come to the law school in this University on account of its great fame, and meant to spare no pains or labor in getting through his studies as quickly and as well as possible. In this way he ran on a long time; and when at last he came to a stop, the holy man, who had been listening to him with great patience and kindness, said—"Well! and when you have got through your course of studies, what do you mean to do *then?*"

"Then I shall take my Doctor's degree," answered the young man.

"*And then?*" asked St. Filippo Neri, again.

"And then," continued the youth, "I shall have a number of difficult and knotty cases to manage, and shall catch people's notice by my eloquence, my zeal, my learning, my acuteness, and gain a great reputation."

"*And then?*" repeated the holy man.

"And then," replied the youth,—"why then, there can't be a question, I shall be promoted to some high office or other; besides, I shall make money, and grow rich."

"*And then?*" repeated St. Filippo.

"And then," pursued the young lawyer,—then I shall live comfortably and honorably, in health and dignity, and shall be able to look forward quietly to a happy old age."

"*And then?*" asked the holy man.

"And then," said the youth,—"and then—and then—I shall die.

Here St. Filippo again lifted up his voice, and again said—"*And then?*" Whereupon the young man made no answer, but cast down his head and went away. This last, And then? had pierced like a flash of lightning into his soul, and he could not get quit of it. Soon after he forsook the study of the law, and gave himself up to the ministry of Christ, and spent the remainder of his days in godly words and works.

My brethren, the question which St. Filippo Neri put to the young lawyer, I would put to all of you. I would urge you to put it frequently to yourselves. When you have done all that you are doing, all that you aim at doing, all that you dream of doing, even supposing that all your dreams are accomplished, that every wish of your heart is fulfilled,—still, I would ask you—What will you do, what will you be, then? Whenever you cast your thoughts forward, never let them stop short on this side of the grave; let them not stop short at the grave itself; but when you have followed yourselves thither, and have seen yourselves laid therein, still ask yourselves the searching question—*And then? From a Sermon by the Ven. Archdeacon* Hare.

DEAR WILLIE.

"Heaven in the depth and height is seen;
On high among the stars, and low
In deep clear waters: all between
Is earth, and tastes of earth; even so
The Almighty One draws near
To strongest seraphs *there*, to weakest infants *here*.

God's angels keep the eternal round
Of praise on high, and never tire.
His lambs are in His temple found
Early, with all their heart's desire.
They boast not to be free,
They grudge not to their Lord *meek ear and bended knee.*"

Lyra Innocentium.

One of old has made this beautiful remark, that whereas the holy Gospel, delivered by God's ministers, resembles the morning light shining through a window of clear glass,—yet, when that Gospel is enforced, not by the lips only, but also in the life of the instructor, it becomes like those ancient church lattices, rich in Scripture stories, that convey the same light in colors of rubies, and emeralds, and amethysts, through the living forms of saints, of apostles, and of martyrs.*

This is the blessed way in which it has often pleased God to teach me His heavenly truths. We have just spoken of one whose hoary head was a crown of glory; we come now to tell of another, to whom "an unspotted life was old age,—who, being made perfect in a short time, fulfilled a long time;" but of both it may be written, "As thou art, so were they; each one resembled the children of a king."

When I first knew Willie, rather more than five years ago, he was about twelve years old; he used to sit next me at church, and one could not help observing his attentiveness to the prayers, and even to the sermon,—a point so unusual in boys at his age. He soon contracted a warm friendship for me, and this gave me many opportunities of seeing his obliging and generous temper; it showed itself to all who came near, because it began at home. His mother, his little brothers, his school-fellows, and the poor,—all these came in for it in one form or other. I knew one little pensioner of his, a boy with a club-foot, who had long cause to feel the loss of Willie's alms; indeed, I believe he spent nearly all his pocket money in almsgiving and flowers; these last he used to rear in a little garden bed at school, that he might have some of his own to bring to his mother. I have one of his favorite plants now,—a sweet-scented geranium, which is covered, in its season, by small lilac flowers, veined with claret, delicate and fragile, like himself; it has, nevertheless, long outlived its gentle owner. Alas! not it, but he, is withered, "like a flower of the field."

It is not to be expected that there should be any thing startling, or showy, or what the world calls "striking," in the short lives of such as Willie. Man must needs display his treasures; but God's chosen ones are also His hidden ones, brought up before Him in secret and in silence, till they are meet to be transplanted into His heavenly kingdom. And yet it was very evident to us all, how Willie sought to fulfil, even to anticipate, every command of his earthly parents; and especially, like the holy child, Jesus, the least wishes of his mother. For this he toiled at his little garden ring,—for this he petted his baby brothers, and worked almost harder at his lessons than his failing strength began to permit. To please his mother, it was his highest ambition.

He seemed, too, to have an instinctive consciousness of, and shrinking from, sin in others; such a delicate sense of the presence of defilement as is given to those little ones of Christ's flock, who are soon, and for ever, to "walk with Him in white." We could not detect this taint where he did, and so we thought the child was fastidious; but we have often thought of him since, when we witnessed the falling away of those from whom he thus withdrew himself.

And neither was there any thing violent, any thing alarming, in the approaches of his last sickness. Literally, he faded away like a flower. A gentle langor, a calm decay fell upon him, which at last induced so much weakness that he was hastily brought home from school, and medical advice obtained. Still, although serious symptoms were admitted, every hope was expressed that nursing, and rest, and fresh air would speedily restore him. I remember I was sent for to hear this opinion, and to take a walk with him, and his brothers; but as the exercise seemed too much for him, we put the three children into a little donkey-gig, following ourselves on foot. Willie sat in the middle, and when they had gone a little way we remarked that he put one arm fondly round each of the little ones. Perhaps something within had admonished him that it would be the last time, for in another day or two, I found him confined to the sofa,—his cheek was flushed, and he was drinking iced water to ease his internal fever. It seemed a great effort to him to do it, but with all his wonted graciousness he took my hand, and smiled a sweet reply to my good wishes. Next day he was unable to rise, and his recovery was declared to be hopeless.

From this time his weakness became so great that he could hardly speak, but there was the same patience and consideration for others. Not very long even before his death, he saw his aunt's brooch about to fall off, and immediately raised his dying hand to prevent the accident. Soon after, seeing his mother by his bed, he smiled, and pointed upward.

She guessed his meaning, and asked him, "My darling, do you want to go to heaven, to the Lord Jesus?" "Yes," he answered. "And would you like me to go with you?" "Oh yes," he replied, with a smile of such overpowering reality, that for a moment she forgot the bands of flesh that detained her.

The season was early spring, and bright tufts of primroses and hyacinths enameled the gravel walk, as I went up to the house to ask after him next day. The servant, as she opened the door, laid her hand on my arm:—

"He has this moment breathed his last," she whispered. I turned away, and oh, how these spring flowers sickened on my sight! Yet in another minute I had remembered they were all in keeping; for what but joy, hope, gladness, should go along with that young spirit to the gates of paradise, over whom death had passed like a white cloud in a summer afternoon, and taken him into the shade, and given him no fear at all?—*Two-Penny Post.*

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* Vide George Herbert. "Church Windows."

A KAFIR MAN SERVANT.

The English Church is now doing a vast amount of missionary work in her colonies; and, among other places, with great success at the Cape and Kafir-land. The Bishop of Natal, in South Africa, has already succeeded in establishing there an "Orphan's Home," which is placed under the care of Mrs. Woodrow, a lady who went out with him to devote herself to such work. Writing home about her proceedings, she thus speaks of her Kafir man-servant, who is called, according to the custom of the country, "boy." She says—

"Our 'boy' is getting on very nicely. His wife is improving, and they are both so anxious for their children to grow up in Christian and civilized ways, that I think they will gradually become my pupils. They observe the improvement, in my children, from soap and water and neat clothing, and come and look at us while at our lessons and work. I often watch the eldest child, a boy of about six or seven; he seems innocent in his play, his father tender with him, and he wishes to join my children in their amusements. He has a nice countenance, and I have some thoughts about trying to make him fit for my children to play with.

"I like the Kafirs,—there is something you must respect in them. I was obliged to do a little scrubbing, in order to show 'boy' what it meant, and then he did it thoroughly.

"I have told you little G. is our interpreter; when 'boy' has any thing on his mind, he comes to our school-room door, looks over it, and says, 'Where Georgey?' The other day he did this, and having found her playing on the 'stoep,' in his usual way, he placed her half-way between himself and me (he is very gentle with the children). 'Now, Georgey, tell Missus.' Then G. explained that the man standing by him was his brother; that he had been entrusted as driver to a load of mealies; we cannot quite make out what he did wrong, but we think he was a day or two too late; he was fined ten shillings, or condemned to the tronk (prison)—would I lend him the ten shillings to free his brother? He would take no money this month, and only seven shillings the next, if I would give it to him to free his brother. I reminded him of his wife and two children who were ill, and he had told me he could scarcely clothe himself and support them with his earnings. 'What will the poor little piccaninnies do, boy?' He looked very sorrowful, the veins starting on his forehead, but he said only, 'My brother not go to the tronk.'

"I *had* paid him in advance three shillings for clothing, when he was going to be prepared for baptism. He did not forget this, but told Georgey he had only seven shillings to take, and this month was '*file*' (dead); the missus was to give him nothing, and the next month he would have only seven shillings, then the missus would have the money. When I gave it to him he said in a tone quite humbling to me, it had so much of reverence in it, 'The Missus is good.' He would not respect me or think me just if I were to offer him *any money* next Wednesday, when his month is ended; and I believe nothing would induce him to leave me before the whole was paid—but this month is '*file.*'"

The Church in the British Colonies in the East.—Among the many gratifying evidences of the spread of Church principles in Ceylon the fact of the members of the Singhalese congregation at Columbo having raised among themselves no less than £1,500 towards building a church is perhaps the most prominent. Application has been made to Government for a similar sum, which we have no doubt will be readily granted. Upon principle indeed it cannot be refused. A site has also been applied for, and we hope to see the ground upon which the present Police Court stands devoted to this object. A church there built would form a conspicuous feature and be a great ornament to Columbo, which bids fair to become a city of churches. The case of the Bishop of New Zealand has been taken up in the House of Commons by Sir John Pakington and others. Sir George Grey has found it necessary to consent that his salary shall be paid for the last and present years. Should the colony of New Zealand not provide for him, as is very probable, we suppose that the salary will in some way be continued by Parliament during the life of the present incumbent, as has been the case in some other colonies under similar circumstances

CLERICAL SALARIES.

The following is a part of the Report from the Committee on Clerical Salaries to the late Diocesan Convention of Western New York. Most of the statements and recommendations, it seems to us, are exceedingly judicious and seasonable, and will apply as well in other Dioceses as in that from which they emanated:

The subject of the inadequacy of the Salaries of the Clergy, and the neglect, in many instances, of the congregations to pay promptly the amount stipulated, is one in regard to which the Clergy feel a delicacy in speaking. Many of them will suffer rather than complain, and hence this matter is with great propriety referred to a Committee of Laymen. In older parishes, the salaries were settled at a period when the country was comparatively new, when the means of living were cheap, and the congregations were feeble and poor. The salaries thus fixed have, in most cases, remained the same, notwithstanding the increased cost and expense of living, and the greater ability of the congregations to pay. Parishes more recently established, have generally taken the amount paid by the older ones as their standard; and where an increase has been made, it has borne no proportion, or very little, to the increased expense of living. Thus it can be shown that in many places in this Diocese, in the last twenty years, the price of almost every article necessary to the support and comfort of the family has doubled in price—and yet it would be difficult, in the judgment of your Committee to show an instance where the salary of the Clergyman has been doubled, or even increased in any thing like a fair proportion.

Examples could be pointed out where statistics would show that not only the cost and expense of living, but the ability of the congregation has doubled in the period above mentioned, and yet the salary of the Clergyman remains unchanged.

That the Clergy have a *right* to a competent maintenance, will not, we think, be questioned by any one. They spend their time, their money, and labour, in order to qualify themselves to minister in spiritual things for the benefit of the people. In the discharge of this high and holy duty, they forsake all other means of procuring a livelihood. This sacrifice appears to be necessary, and most certainly is demanded by the people. An actual benefit is conferred upon them, (the people,) and it is only an act of simple justice that payment should be rendered in return.

That there has been so little attention paid to this subject—that the laity generally of our Church have been so sadly deficient in their duty, your Committee conceive to be owing to two causes:

1st. That Christians have not a proper estimate of the duty of devoting to God a reasonable proportion of the money and means which he has placed in their hands and at their disposal. They acknowledge that they are bound to serve God with all their heart, soul, mind and strength, but seem to think that this is consistent with giving him a *very small*, exceedingly small portion of their money, and even that very reluctantly.

The means adopted for raising the salaries of the Clergy, are such as to cause men to ignore the fact that giving in proportion to their income is a solemn religious duty. The matter is regarded, even by devout Christians, as a mere business transaction. They hire a pew with simple regard to its eligibility, and without reference to their duty to give according to their ability. Or, when the salary is raised by subscription, there are those who will give liberally or sparingly, according to their personal regard for the Clergyman, not making it a duty to give according to their means, as God has prospered them, to the support of the Clergyman whom the parish may have chosen for its Rector. Whereas, every Christian should feel himself conscientiously bound to set apart a portion of his money as an offering to God for the support and spread of the Gospel.

2nd. The second cause of the inadequate support of the Clergy, the Committee conceives to lie in the neglect arising from thoughtlessness on the part of Christian people. In many instances, all the members of the Vestry do not even know what salary their Pastor is to receive—and we may say that, in most cases, the majority of the congregation do not know, and do not interest themselves to inquire or ascertain. This subject is committed as a mere matter of business to the Vestry, and thus it happens that a Clergyman may be deeply beloved by his people, to whom no tidings could be more unwelcome than that their Pastor must leave them; and yet the members of the congregation never seem to think that they have it *in their power*, by a little exertion and sacrifice, to promote their Rector's comfort, and render his stay permanent, and conduce to the prosperity of their parish by preventing the necessity of frequent "Clerical Changes."

In conclusion, as your Committee is required by the words of the resolution to "make such a recommendation to this Convention, as in their judgment may tend to remove the difficulty," they would beg leave to offer the following suggestions:

1st. That as the inadequacy of Clerical support is owing in no small degree to the fact that the congregations are not aware of the magnitude of the evil, and, in many cases, not even of its existence, it is proposed, if the Convention shall deem the matter contained in this report of sufficient importance, that the ministers of the various parishes be requested to read this document to their several congregations, so that the subject may be laid before every parish in the Diocese.

2nd. That hereafter, in making the annual parochial reports, there be inserted the amount of salary stipulated for the support of the Clergyman, together with the amount received from the Missionary Fund, if any, and also the amount of arrearages, if any—and that hereafter the Secretary be directed to leave a blank for that purpose in the printed forms for parochial reports.

3rd. That this Convention earnestly recommend to each and every parish, to pay their minister semi-annually, in advance; thus enabling him to make a frugal and economical use of the means put into his hands for his support, and thereby causing his congregation to be more healthy and punctual.

Since the Committee had prepared the foregoing report, that portion of the Rt. Rev. the Bishop's able address, touching the subject of the Salaries of the Clergy, has been referred to us, and we take great pleasure in saying we most cordially concur with him in the view he has taken of the matter, and the recommendation he has made of appropriating our donations upon Thanksgiving Day to that most worthy object; and we hope the Convention will adopt, in substance, the following resolution:—

Resolved, That hereafter, upon each day set apart by the Governor of this State as a day of public Thanksgiving and Prayer, it be recommended to each parish within our Diocese, to make a donation to their parish minister.

All which is respectfully submitted.

J. Benedict, Ch'n.
J. Juliand,
P. M. Dox.

The Fisheries.—The Church can never be uninterested in Fisheries. Were not some of her founders themselves Fishermen? Well, we learn from the *Newburyport Herald*, that the Fisheries in that part of the world have proved exceedingly unprofitable this season. "This report," it tells us, "comes from all directions, and especially relates to the mackerel catch. It is surprising how tenaciously men adhere to this business, when the history of every town engaged in it, proves how uncertain, and in the end, how destructive to the pecuniary interests of such places it is. The same capital and labor engaged in the Fisheries, if devoted to mechanical pursuits, would have given double the wealth to Marblehead, Gloucester, or Newburyport, they no possess. It is the most fortunate thing to Lynn, situated on the sea-coast as she is, that she has no harbor. If there had been no obstruction of this kind, she would have been in the same condition now that the other towns are between Boston and Portland; but now, none can compare with her. We hope the present generation will end the fishing business in this place. Let it go down to Nova Scotia, where the grounds are handy and the people are fitted for it; and there no doubt it will go under the influence of the Reciprocal Treaty. It would be fortunate if all our young men would abandon it to-day, and turn to mechanical pursuits.

An Oxford Centenarian.—The Rev. Dr. Routh, the venerable President of Magdalen College, Oxford, (England,) on Tuesday last, the 19th inst., entered upon his 100th year. It is seldom indeed that, now-a-days, we hear of such a thing as a centenarian at the head of a college; and yet the venerable gentleman in this case continues, we believe, to take part in the duties of his important office; and only last year he bestowed a choristership in the college chapel on a boy whose *grandfather* he admitted to that office *sixty years ago.* His age, in fact, like Shakespeare's old Adam's,

"is as a lusty winter,
Frosty, but kindly."

And he is one of those who do enjoy, and most worthily,

"All that which should accompany old age,
As honor, love, obedience, troops of friends."

Dr. Routh is not without many friends in this country, who will heartily respond, we are sure, to the following lines by an Oxonian:

In studious cares a century well nigh past,
Three generations Routh's fresh powers outlast:
A Nestor's snows his reverend temples grace,
A Nestor's vigor in his mind we trace.
Judgment not yet on her tribunal sleeps;
Her faithful record cloudless memory keeps;
Nor eye, nor hand, their ministry decline
To letter'd toils or service of the Nine.
Yet, through his heart the genial current goes,
Yet, in his breast the warmth of friendship glows;
On rites of hospitality intent,
Toward Christian courtesy his thoughts are bent;
While from those lips, which guile nor flattery know,
"Prophetic strains" of "old experience" flow.
A blessing rest upon thy sacred head,
Time-honor'd remnant of "the mighty dead!"
Through whom Oxonia's sons exulting trace
Their stainless lineage from a better race.
Still may thy saintly course their beacon shine,
Still round their heart-strings thy meek wisdom twine,
Still be their loyal loving homage thine.
And tardy may the Heavenward summons come,
Which calls thee from thy sojourn to thy home.

F.K.

HEBDOMADARY.*

Saturday, *Sep.* 23.—This is the last of the Septembrial Ember Days. The design of the Church, in these days, is to call her members, by prayer and fasting, to invoke the divine aid and blessing in the choice and commission of ministers of the Gospel—a design in which every Christian heart should feel the deepest interest, and pay respect to it accordingly. The derivation of the term *Ember* is uncertain; but it is supposed by some to signify "ashes," and by others "abstinence," in allusion to the ancient custom connected with fasting; while some trace it to a Saxon word signifying "course" or "cycle," from the fact that the Ember weeks return in stated periods. In the western Church they were denominated "the Fasts of the Four Seasons."

Sunday, *Sep.* 24.—*Fifteenth Sunday after Trinity.*—The collect for this day contains a prayer for the Church, and for us all individually as its members—to be kept from all things hurtful, and led to all things profitable to our salvation.

Tuesday, *Sep.* 26.—*St.* Cyprian, *Archbishop and Martyr.*—Thoscius Cyprian, "the most sweet doctor and blessed martyr," as St. Augustin calls him, was originally a pagan. His family was of senatorial rank in the city of Carthage, where he was born, and for many years flourished as a distinguished teacher of rhetoric, enjoying great fame for eloquence. When verging on old age, he was converted to Christianity. He became so earnest and devoted in his new calling, and was so bright an example of all Christian graces, that he was chosen Bishop of Carthage, though he thought himself unworthy of the honor, and was with difficulty induced to accept the high and holy office. His ecclesiastical rule was marked by many incidents which tested his faithfulness, and truth, and wisdom. Persecutions from the Roman Emperors exposed him to many sacrifices. At length Galerius commanded him to offer sacrifices to the gods. Cyprian refused, and was condemned to death. He was slain with the sword, as on this day 238, the Christians spreading clothes to catch his blood.

Friday, *Sep.* 29.—*St.* Michael *and all Angles.*—In the world this day is only known as *Michaelmas Day*—its real character, as a holy day, being little considered. "Michael and his angels," says St. John, "fought against the dragon." And the Church has set apart this day, "on which we may commemorate the services of the holy angels, rendering to God, as we do in the collect, a thankful desire that as they do God's will in heaven, so by His appointment they may succor and defend us on earth. And this day bears St. Michael's name, because of his great power and dignity, and his watchful care and vigilance over the Church, and his triumph over the devil. (See Dan. x., 13-21; Jude, ix.; Rev. xii. 7.)

It was long the custom in England at this time of year to elect the mayors of cities and towns. Two days after Michaelmas the Sheriffs of London go to the Court of Exchequer to be sworn in. In several manors the tenants are directed to come forward at Michaelmas and do suit and service. The custom of eating goose on this day is of great antiquity. As Churchill says—

"September, when by custom, right divine,
Geese are ordained to bleed at Michael's shrine."

The reason probably is, that Michaelmas was, of old, a great feast day, and that geese were always most plentiful at that time. Blount tells that "goose-intentos" is a word used in Lancashire at this season, "where the husbandmen claim it as a due to have a goose-intentos on the sixteenth Sunday after Pentecost, which custom took its origin from the last word of the old Church prayer of the day—'Tua nos quæsumus, Domine, gratia semper præveniat et sequatur; ac bonis operibus jugiter præstet esse *intentos,*'—the common people," it is added, "very commonly mistaking it for *a goose with ten toes.*" This, however, is more funny than satisfactory. In "The King's Art of Cookery" we read—

"So stubble geese at Michaelmas are seen
Upon the spit; next May produces green."

Geese—"stubble geese"—being in perfection at this time, they would naturally be prominent in a Michaelmas feast. As Poor Robin says—

"Geese now in their prime season are,
Which, if well roasted, are good fare."

As all know full well who have ever eat goose on Michaelmas day.

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* To be continued weekly.

MUSIC FOR THE OUTCASTS.

We lately gave a sketch of a private musical exercise frequently enjoyed by the children of the Five Points House of Industry. This pleasant custom has been improved and enlarged for the benefit of the poor outsiders in the neighborhood. On two successive Tuesday evenings, the chapel has been thrown open, and we have had a throng of auditors, from the deepest cells of guilt and wretchedness, overflowing the room, pressing upon the doors, and climbing upon the windows, to hear the sweet songs and Sabbath hymns of our happy children, once as lost as they.

The chapel is formed of two long, parellel rooms, thrown together by an opening midway in the partition some twelve feet wide, as two parlors are connected by sliding doors. Each division has its separate door, and the inner division was devoted to visitors and friends, of whom a crowded and most respectable audience, chiefly ladies, was assembled. Opposite them, in the centre of the other division, the children of the institution were placed, so as to form three sides of a hollow square, facing inward, the girls in front, all dressed in white, and the piano-forte in the centre. On one side of the children, on a raised gallery of seats at that end of the room, sat the adult inmates of the house, and at the other end, crowded in from the street the squalid but deeply attentive, charmed, and orderly people of the Five Points. Never was the power of music more wonderfully illustrated, since stocks and stones paid homage to the lyre. Not a sound proceeded from the dark, dense mass; every face was fixed in motionless attention, and there they stood in the same manner for two hours without intermission, fascinated by the strangely beautiful sights and sounds. It was an overpowering spectacle, full of suggestions which cannot be expressed. On the one hand, congregated misery and depravity of the darkest hue, subdued to the gentleness of the lamb; in the midst, the saved and cleansed and lovely company of children, singing songs of joy and songs of Zion; and on the opposite hand an equal assembly of refinement, beauty and goodness, listening, and gazing on the contrast with mingled tears of pity and gratitude.

Nothing could exceed the beauty and propriety of the children's singing, or the happy selection of the pieces, for alternate exhilaration, pathos, and devotion. As they stood singing heavenly melodies, a white-robed company, skirted by the dark masses of wretched depravity out of which they so lately had issued—it seemed like a vision of the ransomed who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb, and who sing forever a new song before the Throne. We shall never witness a contrast more marvellous, until this corruptible shall put on incorruption, and this mortal, immortality. It is a greater step from here to heaven, than from that dark group to that sweet and joyous choir; but nowhere could the wondrous transition be more sublimely illustrated before mortal eyes. The words of the divine Apocalypse rushed upon the heart—

"What are these which are arrayed in white robes? and whence came they?

"These are they who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. . . They shall hunger no more, neither thirst any more; For the Lamb that is in the midst of the Throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes."

Thanks be to God, that this shall all be said of some of these now present. May it be true of many, and of many generations succeeding, until the last outcast has sinned and suffered! Ten or twelve little girls, from four to ten years old, now ranged themselves before us in a crescent, the tallest, a sweet child, in the centre, where she stood and sung with artless, earnest, upturned face, and the smaller ones tapering off the wings of the crescent on either side; and they sung these words, with the whole assembly dissolved in sympathetic emotion:—

I want to be an angel,
And with the angels stand;
A crown upon my forehead,
A harp within my hand:
There right before my Saviour,
So glorious and so bright,
I'd raise the sweetest music,
And praise Him day and night.

I never would be weary,
Nor ever shed a tear,
Nor ever know a sorrow,
Nor ever feel a fear;
But blessed, pure, and holy,
I'd dwell in Jesus' sight,
And with ten thousand thousands,
Praise Him both day and night.

I know I'm weak and sinful,
But Jesus will forgive,
For many little children
Have gone to Heaven to live.
Dear Saviour, when I languish,
And lay me down to die,
O, send a shining angel
To bear me to the sky.
O, then I'll be an angel,
And with the angels stand;
A crown upon my forehead,
A harp within my hand;
And then before my Saviour,
So glorious and so bright,
I'll join the heavenly music,
And praise Him day and night.

After this Mr. Pease was asked to speak. "What can I say," said he, "after this! I want to hear it sung again by this whole assembly together, high and low, small and great." It was done. The air was familiar and loud and sweet and solemn, from hundreds of voices, swelled the chorus—

"I want to be an angel!"

The effect upon the Five Points people astonished every observer, and themselves not least of all. They had tried preaching, and they had heard music; they had tried many things, good and bad; but they had never dreamed of any like this; no preaching and no music was like what they heard that night. Without cost, these hallowed evenings for the poor people of the Five Points, will do more for them than a hundred preachers and the revenues of a kingdom devoted to them.—*Five Points Monthly Record.*

Example for the Laity—Encouragement for the Clergy.—The earnest words which, in the following letter, are not only in *word* but in *deed*, will, we trust, touch the right chord in many a Christian heart. They are important and needful, both for our clergy and people, and, if rightly pondered and acted on, will remove all the slackness of apathy and the lack of funds by which the progress of our Mission is so "sore let and hindered." The people only need to be informed and stirred up, to do all that we need or desire. They have the *ability;* let them, then, "have the *opportunity* to do good unto all men, especially to them who are of the household of faith."

"We have been greatly encouraged by the generous donation of $300 for the first Church in the Minnesota Valley, from a truly noble-hearted Churchman whose name I am not permitted to make public. He had sent the Missionary $100, after reading one of his reports in the *Spirit of Missions;* and, accompanying this last donation, he has made some observations on the subject of giving for the support of Missions in the West, that I cannot forbear to forward you extracts from his letter for publication. I had remarked to him that I thought it a rare occurrence that any Missionary in the West received the sum of $100 from a single individual. In reply, he says, 'I fear this is too true, and a pity it is that 'tis so. There are thousands who call themselves Episcopalians, who are able to give that sum every month in the year for Missionary purposes; and I don't doubt many, yes, very many, would do it, if they were *properly instructed* in their duty. But the fact is, that no small number of the *clergy* are in fault in this matter, especially those having charge of wealthy parishes. They either feel little interest in the subject of Missions, are ignorant of the influence they have, or might have, with the people, or want the moral courage to use that influence, or all these combined. I sincerely believe that tens of thousands of dollars might be had for Missionary purposes more than is now received, if the clergy felt the interest they should do in the subject, and would exert themselves wisely to promote it. The wealthy men of business need information on the subject. They are generally liberal in the disposition of their money, and need to be told, *often* and *plainly*, but in the most kind and affectionate manner, what their duty is, not only from the pulpit, but also in *private*, face to face. The amount of money expended by this class of people, yearly, upon mere *superfluities*, would build a Church in every considerable village in our country, educate young men enough to supply those Churches and to support them comfortably, and I have no doubt that, with proper exertion on the part of the clergy, the money could be had. It certainly would require a good deal of zeal and perseverance. Write to rectors of some of these wealthy parishes; state your labors, privations, and discouragements; tell them plainly, but kindly, that 'tis their duty to make known your situation, and that of others of your brethren at the West, to their rich parishioners, and to urge them to liberal contributions; to show them that it is the duty of those possessing riches by the goodness and blessings of their Heavenly Father, to impart them liberally to promote the Gospel and to relieve the Lord's servants from the embarrassments they labor under; that money thus given by them will bring down the blessings of heaven upon them and their children.' He adds: 'I hope you will pardon me for taking the liberty of writing thus to you. All the excuse I can offer is, that I can't help it.'

"This is from a layman whose liberality has abounded to us, and encouraged us to begin the erection of a Church.* I trust that his earnest words may not be lost upon those who read them."—*The Spirit of Missions.*

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* We have since learned that he intends himself to defray its cost.—Editor.

Truth is a naked and open daylight, that doth not show the masks and mummeries of the world half so stately and daintily as candle-lights.—Bacon.

COMMUNICATIONS.

For The Churchman.

THE GOOD CHURCHMAN.

(CONTINUED.)

The only truly Christian view of a Parish, is that which fully recognizes its sacred character, as an agency for promoting the glory of God, and the spiritual and eternal good of men—the great objects of the Gospel of Jesus Christ, and appointed to be promoted through the Catholic Church, which that Gospel incorporates into its system, as an essential part thereof. The Parish, therefore, should participate in, and regard itself as bound to promote, in all practicable ways, that work of grace, mercy, and truth, which the Father of all, and the Saviour of all, would have embrace "all men everywhere." It is a most unchristian error, to suppose that a Parish does its duty when it makes provision, however ample, for sustaining within its own borders the worship and ministrations of the Gospel. It then only is a true and faithful branch of the Church, when it contributes to the spread of the Gospel as widely as means and opportunities are afforded. This should always be a motive in the establishment and sustaining of Parishes. Selfishness is a quality most abhorrent to the renewed heart. Its own happiness and privileges, and the means possessed for securing and enjoying them, make it the more earnest in desires and efforts that others should share them. The truly good Churchman will always consider the practical operation of this principle, an object essential to the proper working of a Christian Parish. Its adequateness to its sacred purposes in reference to those who contribute to its support, and the amplitude with which provision is made for them, are not regarded by him as by any means filling up the measure of its fidelity. It does its duty, and fulfils its trust, and rightly sustains its Christian and Catholic character, only so far as it shows itself warmed by earnest desire, and animated to earnest effort, to devote heart and hand to honest and faithful agency in securing, by God's blessing, the fulfilment of the Church's daily prayer for all sorts and conditions of men, that God would be pleased to make His ways known unto them, His saving health unto all nations.

Every Parish has, within a reasonable sphere of its operations, "sorts and conditions of men," of whom it is idle to suppose that they can be brought into the number of those who come voluntarily to the Church, and ask the privilege of being of its congregation. Depression in temporal circumstances, and intellectual, moral, and spiritual degradation, make them such objects of Christian pity and charity, that if there be a Church within reasonable reach of them, it forfeits its claim to a Christian and catholic character, if it does not seek them out, and strive to bring them within the sphere of the Gospel's and the Church's influences. Unless its members faithfully endeavor to secure for them the mercies of Christ, have they scripture warrant for expecting those mercies for themselves, whatever may be their own spiritual privileges? Nay: will not those privileges, thus selfishly enjoyed, rather increase their condemnation for the want thus shown of gratitude and love to their gracious God and Saviour?

Such considerations sink deeply into the heart of the good Churchman, whether he be a pastor or member of a Parish; and he makes it a subject of diligent prayer that he may be truly sensible of the weight and solemnity of the obligations and responsibilities they involve, and have grace for their faithful discharge; making this a subject of constant earnest effort.

The Catholic spirit of the Gospel extends such principles as widely as it does the application of that charity which is the chief of its graces; even to all the children of our common Father, to whom means and opportunities are afforded for our rendering offices of benevolence and love.

This enlarged bearing of Christian charity, requires, of course, in order to its efficiency for the practical purposes, regard for which is an essential element of that charity, that there be a sound discretion exercised in determining the sphere beyond which benevolently designed effort becomes, in a great measure, useless in itself, and positively injurious by withholding means from other spheres, where genuine usefulness is much more certain, but is thus checked and hindered. True and christianly, however, as this principle is, it is peculiarly liable to abuse. The good Churchman watches his heart narrowly, lest, in determining that it is not his duty to go beyond a certain sphere in his charitable care and effort, he be swayed by a want of the *truly generous* spirit of Gospel love, and a desire, however lurking, to save his money, rather than to part with it for the greatest good. That Christian, and that Parish, which claims exemption from the duty of moving in certain spheres of usefulness, because they are too remote, or of too indirect bearing, or belong more to others, ought to make it a matter of conscience to do *the more* for spheres of acknowledged obligation, and thus, not only prove that their plea is an honest one, and that they do not wish to be less liberal than others; but also repel the temptation to selfishness and covetousness, to coldness, indifference, and parsimoniousness, with which the natural heart is so apt to make their theory injurious to the Christian character.

The principles, views, and measures of charity, thus devolving on a true Church Parish, should be exercised with becoming reference to such systems of benevolent enterprise and action, as are duly established in the Diocese and the National Church. As individuals should gladly, willingly, and liberally, seek the Parish's efficiency in doing good, so should the Parish that of the Diocese, and the Diocese that of the Church of their common country; and all be ready, as need may require, and opportunity be given, to minister to other branches of the One Saviour's fold.

Of course, the good Churchman sees and feels that this classification of charities as appertaining to ecclesiastical bodies, is by no means to be considered as necessarily limiting, much less as at all interfering with, that constant flow of individual benevolence, in needed and proper directions, which goes *directly* to its objects, and which is, with the true Christian, a dearly cherished offering of gratitude to God, and mode of indulging that heartfelt love of man, without which his religion can be neither of the truly christian nor truly catholic character.

Temporal as well as spiritual beneficence, is included by the good Churchman in these his governing principles and views. While always ready, under all circumstances, to relieve poverty and misery in his fellowmen, and anxious that even the thoughtless, the irreligious, and the vicious, should see and feel their obligations to the Gospel by experiencing the blessedness of its spirit in the relief afforded by it to their afflictions and distresses in body and estate; he yet strives, by all the means in his power, to promote the holy objects of those charities *of the Church*, which relieve the physical, as also a spiritual, man, and the mortal, as also an immortal.

The principles thus operating, are regarded by the good Churchman as extending to every sphere in which human beings are to be benefitted in that part of their nature—"the heart, the mind, the soul"—which God their Maker has entrusted to the Gospel through the Church. He looks with more than suspicion on all systems which would cultivate the mind without regard, or with but inferior regard, to the heart and the soul; as directly tending to that intellectual pride, and godless learning and philosophy, which are the sources of dire evils to society and the Commonwealth, as well as of the degradation here, and hopelessness for futurity, of intellectual, moral, and spiritual beings. Learning without virtue he regards as a dangerous thing. True philosophy, as well as the Gospel, teaches him that there can be no security for virtue without religion. He learns from the Bible that God has made His "Church the pillar and ground of the truth," or of true religion; and provided it with the means whereby men are to enjoy the influences of His Spirit, and through them, to be nurtured and kept in ways of holiness and virtue. Therefore do the *Church's* Institutions for the education of the young, commend themselves, in every sphere of influence and usefulness open to him, to the discriminating preference and the cordial support of the good Churchman. B. T. O.

[To be continued.]

For The Churchman.

TO THE ED. OF "THE EPISCOPAL RECORDER:"

(CONTINUED.)

But, Sir, I have not yet opened all the mysteries of this strange pamphlet, which have a bearing against the "Catechist's Manual, No. 6." On page 13 you quote the definition of the visible church as given in the 19th Article of Religion, and then add:—"Here we find one feature—the preachings (*sic*) of the PURE WORD OF GOD—which, in the Catechism before us, is entirely omitted; and we find a feature omitted—an Episcopal succession—which in the Catechism is made the distinguishing characteristic. We say nothing of the injurions effect upon a young mind of such a treatment of an acknowledged standard," etc. Your readers will be amazed on discovering that "in the Catechism before [you]," the 19th Article, so far from being thus mutilated, *is not quoted* AT ALL, *nor even referred to*, inasmuch as, in a Catechism on the "Christian Ministry," I was not called upon to define the "Church." The whole matter is, in fact, an invention of your own, the boldness of which can hardly meet a parallel in the annals of pious frauds. Let your reader examine the Catechism in question, from the first word to the last, (notes and all,) and he will find that it came not in my way even to *allude* to the 19th Article. What then will be thought of your positive assertion that, in this very Catechism, I have entirely omitted one feature of the Article, and inserted another as its "distinguishing characteristic," when you must have known that the Article was *not in the Catechism at all?* And what will be thought by men of "pure hearts and clean hands," when after such an exposure, they find your pamphlet further charging this Catechism with a "violent wresting of the text" to favor a view not intended by "the framers of the Article?" As well might you have said that I have "violently wrested the text" of Butler's Analogy, or the 1st Book of Chronicles, in the "Catechism before [you]." The 19th Article is no more in the Catechism than quotations from those books; and thus your assertion (which serves as a text for more than two pages of dependent matter) is proved to be nothing less than a daring untruth fabricated for the occasion.

Were it not for the claims of truth and righteousness, I should here lay down my pen under a feeling of intense disgust, brought on by a survey of the corruption and malignity of this extraordinary pamphlet. But, disagreeable as is the task, the cause of justice obliges me to bring to the light a few more of your indefensible assertions. On page 16 you quote the Preface to the Ordinal, enclosing the concluding portion of its first paragraph in brackets; you then say:—"The writer of the Catechism before us, has contented himself with cutting from the context the passage in brackets, and serving it up as the entire view of 'the Church' from which the indispensable necessity of Episcopacy to the *existence* of a Church is to be deduced. Had he introduced the whole, the following striking contrast would have been exhibited." Now, Sir, you must have known, for the evidence was before your eye, that I did NOT "content myself" with cutting out the passage in brackets, as the following quotation from the Catechism will fully show:—

"*Q.* Where do you find the Ordinal?

"*A.* At the end of the Prayer-Book.

"*Q.* And what do you there read?

"*A.* These words:—'It is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons.'

"*Q.* And what else is there said?

"*A.* That, 'no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had Episcopal consecration or ordination."

The Catechism, therefore, actually *contains* an important portion of the Preface, which you declare it *does not contain*; contains, in fact, its strongest features, even the words "*this Church*," which you would fain persuade your readers I had intentionally excluded. And, indeed, *every word*, of the middle portion would have been inserted, had its details at all affected the main point under consideration, or been suited for recitation by children. Yet, this very falsehood of the pamphlet becomes, not only the foundation of a calumny, and the premise of an argument, but also the starting point of such a flourish of ambitious words and paragraphs as may deceive a novice, while to a man of any judgment they prove nothing more than the craft and licentiousness of religious radicalism.

But, to proceed. On page 18 of the pamphlet appears a specimen of legal logic, which is so inimitably curious, as to merit a place in a book of conundrums. Allowing the fact that the Apostolic ministry is admitted "in *this* Church," you contend, like a stout Presbyterian, that its obligation *elsewhere* is not implied, but rather the contrary, in accordance with the "familiar rule of criticism"—"*Expressio unius est exclusio alterius*." And because "the New York Catechism" takes the old fashioned ground that such ministry should prevail *everywhere*, you make up a syllogism, which is no syllogism at all, nor even an enthymeme, but a plain instance of the *ignoratio elenchi*, and assert that "such a fillibustering method of construction as this has not been reached even by the wildest of our *political* propagandists." Now, I must say that I am sincerely glad to hear this, for if the fillibusters were in the habit of making *such* syllogisms, the Cubans might well wonder what they would do next. But I deny that the above rule touches the case in hand; for, though true in itself, yet, if in any case where it is used, there is an *antecedent* and *fixed law which underlies it*, then the rule must not be so construed *as to affect such law*. For instance, if there were a law to this effect:—"In *these United States* there shall be no murder, theft, blasphemy, or idolatry," it would not follow that such crimes might be committed *elsewhere*, for there is an antecedent and *universal law of God forbidding* those crimes; and the law of the land is not an *original* one but merely a local and public recognition of God's immutable decree. The case before us is precisely similar,—viewing the rule in its application to *Institutions*. When the Preface to the Ordinal declares that "in this Church no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon" without "Episcopal Consecration or Ordination," it does so *because* "from the Apostle's time there have been these Orders of ministers in *Christ's Church*." It takes full cognizance of the *underlying fact* that Christ appointed a certain ministry for His Church; and that this ministry had not only been perpetuated to the time of the Reformation, but was to be *continued* in the Church. Hence the words—"And, *therefore*, to the intent that these Orders may be *continued*, and reverently used and esteemed *in this Church*, no man," etc. The *particular* Church of England made no *original* law concerning the constitution of the ministry, but merely re-affirmed the *old*, and pledged herself to continue those Orders which "*Divine Providence*" had placed in the *Church of Christ*, rejecting at the same time the four inferior Orders which rested on *human* authority. Thus your argument from the words "in *this Church*" amounts to nothing; and the "*familiar rule*," and the lame syllogism, and the dashing rhetoric, are aside from the case. As to the issue, I leave it with Dean Comber, reminding you that Bishop Brownell quotes from him these and many more words:—"But some object, this will deprive divers foreign churches, where they have no Bishops, of a lawful ministry, because their ministers have no ordination but by Presbyters. To which I only say, that the first Presbyter who presumed to ordain, had no such power given him, and so could not rightly convey that which he never received; there is no precedent in mere Presbyters ordaining alone, and such ordinations would have been declared null in the primitive ages; yea, for 1500 years together no such were allowed." Let the reader peruse the remainder, in Bishop Brownell's Commentary on the Prayer-Book, p. 629, quarto edition; not omitting to notice that though the Dean allows, in the same column, that the Church has passed no formal condemnation on those who follow "the new way," except by their rejection, yet this prevented not his declaration of the truth of the case as in the above words.

It must seem evident, Sir, by this time, that you have resolved, at all hazards, to seek or make a quarrel with an in offending party, thereby imitating and giving sanction to a first principle of "fillibusterism." Fortunately, as "it is an ill wind that blows *no good*." I may now take for granted that the leaders of the invading expedition will have no need to disturb *my* peace with the offer of a chaplaincy. But I have not even yet brought to light all the sophistry and high-handed measures for which the pamphlet is so unenviably distinguished. I had supposed, for instance, that on proposing the question:—"How many Bishops may there be in a Diocese?"—the proper answer would be, "Only one; unless he is very old, or unable to act, and then he may have another to assist him."—(See Catechist's Manual, No. 6, p. 13.) For, what other answer could be made in consistency with our Constitution and Canons—not to say with the discipline of the Church from the Apostle's time? Your reader may judge, then, of the relevancy of your long and labored plea in behalf of the *Moravian Episcopacy* as antecedent to our own, and of equal authority. The question is one with which the Catechism before you had as little concern as with the Episcopacy of the *Romanists*; and, therefore, no allusion is made to either. And the reader may also judge of the truthfulness with which you quote as my words—"conspicuously announced, that there can be but 'one Bishop in one Diocese,'" when my words are actually these "One only, *unless* he is very old," etc. (as above.) Why should I be required to add—"unless there be also a Moravian or a Romanist Bishop?" The utter silliness of such reasoning, however, is more excusable than the spiteful remark that you cheerfully *acquit* "the New York Society of all sinister design of flirting by this passage a side blot on the papers of Bishop Wainwright or Bishop Gobat," (p. 28.) For if you *cheerfully acquit* a party not even *accused*, why should you make so harsh a suggestion at all? especially as a moment's consideration will show that the Canons of the Church must share the imputation.

The question of the "prë-occupancy of the ground" by the Moravians, I therefore leave in your hands, as a matter on which "the New York Catechism" has not said one word. It is rather odd, however, that, viewing "the Moravian Church as a valid Episcopal Communion here existing prior to our own Episcopal occupancy," (p. 26,) there should have been so unceremonious an overlooking of the fact in the troublous times of the Church before and after the American Revolution. If Apostolic ordination, consecration, &c., could be had from an undisputed source nigh at hand,—how came it that an application was never made in that quarter?—how came it that England and Scotland were not merely *preferred*, but regarded as the *only* sources to which hope could extend, Denmark alone excepted? Uuder the circumstances, one would have thought that Churchmen would have waived their natural predilection for a succession from the Mother country and their own communion, and thanked God that Bishops were already on the soil, clothed with all the essentials of Apostolic authority. Yet, there seems to have been very little consciousness of the fact, for any practical purpose, if we may judge from the statements of the clergy, the measures of our early conventions, &c., and especially the course pursued by Bishops Seabury, White, and Provoost. Nay, more than that; it was generally considered that, if Bishops could not be obtained from Europe, the Church would be utterly broken up and scattered, Whatever might have been thought, said, and done, by British Parliaments,—whatever said by Bishops and Doctors in behalf of the Moravian Episcopate,—it must be admitted as a simple fact, that the Church in this country did not appeal for relief to that Episcopate, even though for want of Bishops she stood for some years so near the verge of dissolution as to draw forth, in the agonies of her necessity, the remarkable pamphlet of one who subsequently became, in age and honors, a patriarch of our Church.

In regard to *that* pamphlet, (from which you draw conclusions as unwarrantable as they are insulting to the memory of Bishop White,) it will here be in place to say that, though its teaching and that of "the New York Catechism" certainly *do* "form a contrast," yet it is the contrast which naturally arises from a comparison of the actual principles of the Church with the mere *pro tempore* suggestions and ideas of an honest mind, put forth avowedly *as such* in a period of the deepest extremity. Bishop White was a firm believer in the divine origin of Episcopacy, and well knew how to resent, with the prompt indignation of an honorable spirit, every attempt to associate either his name or his principles with the policy of a disorganizing faction. And, as you have quoted so freely and lovingly his words, when yet but a parish priest, and in a day of fear and perplexity,—why did you not frankly declare to your readers that when the emergency was past, Bishop White could nobly defend the self-same truths, which, by the pens of ecclesiastical radicals, are now branded as "tractarian"? Why, for example, did you withhold from your abused readers such a testimony as the following, which I quote from the Bishop's work on the "Ordination Offices?" "To justify the candidate [for the ministry] in believing that he is called according to the will of Christ, he should be convinced, after due inquiry, that the Church to which he looks for ordination is a true apostolic Church, deriving its authority from that founded by the Apostles. *For since they did confessedly found a communion, and since it did confessedly transmit its ministries, there seems no possible right to the name of a Christian Church at present, but in succession from the original established body.* What, then, is the result, but that an opinion, formed under due care, is a pre-requisite of admission to the ministry?" (p. 19.) And, even to take the Bishop's pamphlet itself out of your grasp, and destroy the conclusions you would gladly draw from it, as favorable to non-episcopal ordination,—how came it that your eye slipped over the following explanatory statement from the Bishop's own pen? "Many years after the publication of the pamphlet, a clergyman of standing in an anti-episcopalian society alleged some passages of the performance as *sustaining ordination not episcopal. But he had the candor publicly to acknowledge his* MISTAKE, *when it was pointed out to him*." (See Bishop White's Memoirs, p. 85, ed. 1820.) Happily, the reputation of Bishop White cannot now suffer from the cruel caresses of "The Two Views of Episcopacy." Happy indeed for him that it is only from the sweet slumber of the grave that his name is invoked, to give a sanction to party schemes which were abhorrent to his soul.

With the argument which you profess to derive from the *hymns*, in favor of Presbyterianism, Churchmen will doubtless be more amused than disturbed; for the mere resort to *such* an appeal is not only the condemnation of your cause, but is equivalent to the quotation of the apocryphal books for a like purpose. And yet the hymns which relate to the Church are so manifestly *against* your hypothesis, and so satisfactory to those who believe what "holy Scripture and ancient authors" teach about the Christian ministry, &c., that no one can wonder on seeing five pages of verbiage devoted to the task of putting a sectarian gloss upon them. Entertaining this conviction, I am concerned only in one or two of your positions,—1st, that the hymns, when relating to the Church, are purposely framed in such all-embracing terms as to include "the gross body of professing Christians" (p. 46); and that, on the contrary supposition, 2d, hymns would probably have been prepared "in language dedicated specially to the purpose—such as that which the New York Sunday-school Union has known so well how to adopt in the present Catechism." (p. 42.) It is commonly supposed, however, that catechisms and hymns are quite different things, and written for different purposes. We look for instruction in the one, and the materials of devotion in the other. It would therefore be as ridiculous to look for definitions in a hymn, as for poetry in a Catechism. The latter teaches doctrine, or lays down principles, in plain didactic language; while the former, taking for granted that such instruction has been received and is believed, takes a less precise form, grows discursive and florid, and by this very fact is exposed to interpretations differing essentially from the mind of its writer. And still further, it *may* occur that such secondary or superinduced interpretations acquire an authority, under particular circumstances, which more or less evacuates the original purport of the hymn. This, as every one seems to know but yourself, is illustrated by the Church, in the adoption of hymns from sectarian or other sources. The Church takes them—in all disputable or equivocal points—*not* in the sense of the writers, for this in certain cases would be equivalent to the introduction of false doctrine; but, in the very act of appropriating them, she invests them with the spirit and force of her own creeds and standards, thereby emptying the vessel of its new wine, and filling it with the old "which is better." Let the reader, then, understand that the editor of the *Episcopal Recorder* pleads for the original or *sectarian* sense of the hymns borrowed from Doddridge, Watts, Dwight, &c., and denounces those who honestly believe that the Church would not have "set forth and allowed" them to be sung in divine worship, except on the presumption that such sectarian meaning was to cease from the moment of their adoption.

But further: so far as concerns the "visible" Church, you express the opinion that "it would have been very easy to have put in rhyme the doctrines of this Catechism; and if these are the doctrines of our Church 'without doubt,' it would have been the undoubted duty, as it certainly was within the artistic power, of the Hymn Committee, to have made them the subject of poetic redaction." (p. 43.) Of course, this is all a mere matter of taste or opinion; for the Church is not *bound to versify* her doctrines, though she *is bound to hold them* "without doubt." There is no "undoubted duty" in the case you suppose, as it is not *necessary* that the Prayer-Book should contain metrical hymns at all. And besides, it is somewhat questionable whether your project of putting in rhyme the doctrines of "this Catechism" would have been quite as easy as you think. Nor do I see what the better they would be after undergoing the mysterious process of "poetic redaction." Still, if Low Churchmen *must* be gratified with rhyme, let it be so; and, in order to make a beginning, I offer them the following sample of what may be done to mend "the New York Catechism," (p. 35,) recommending also that it be sung to the tune of "Old Mear," with all possible gravity.

To all men it is evident
Who Holy Scripture read,
And ancient authors who received
The Churchman's holy creed;

That as a fact, which none can doubt,
These orders there have been,—
To wit;—Bishops and Presbyters,
And Deacons, fresh and green.

Which offices were evermore
Held in such high esteem,
That none but Ærius did presume
To slander them,—we deem.

Therefore, that with the ancient time
Our priesthood may agree,
We "in this Church" do now resolve,
To keep these Orders three.

Nor shall we suffer any one
In holy place to stand,
To minister, without the right
Conferred by Bishop's hand.

[To be Continued.]

For The Churchman.

SUNDAY SCHOOLS.

It has often struck me that our churches in the various destitute parts of the land have often to lay at their own doors their poverty and nakedness, and not altogether on the worldliness of others.

I have attended our country churches at various times, and too frequently observed a total want of effort made for the instruction of the young, beyond a service on Sunday, and an occasional one on holy days. I have seen with sorrow places where no effort, and many where the effort made was a misnomer, to build or carry on a Sunday-school; and this, too, in places where the great ignorance prevailing in respect to the truths of our religion, loudly called therefor. This is often done, too, by those otherwise most exemplary and praiseworthy.

What are the results of this horrible apathy in any place? First, the sects push far ahead of us. *They* visit freely everywhere, and gather up all the stray lambs into their Sabbath schools. The Church, on the contrary, is about half-filled with worshipers, her energies crippled, collections shamefully small, and the world Church, which should be the ministry of God to the is hardly known, often being located for years within stone-throw of their dwellings. I say hardly known to its nearest neighbors: she troubles herself not about the wandering and ignorant.

Now, this should not be. If I were solicited for aid by one of these smouldering lights (?) of Christendom, I think I should hesitate. Might I not be burying the Lord's money in a napkin?

The Sabbath School is the proper nursery of the Church. Our communion might rather be proud of the almost motherly relation she holds to these. God grant it may henceforth be that of the protecting mother, and not the hireling!

Bishop White and Robert Raikes, both of our communion, might almost be called the very pioneers of these gardens of usefulness here and in England. Why, then, have we turned back from the plow? Is this great work now devolving only on the deacons, and are the priesthood exempt from that command of that higher than all priests, who said, "Feed my lambs?"

It is acknowledged on all hands that the vigorous life and unceasing growth of our mother Church in England and her colonies, is greatly indebted to her fostering and parental care for the young. There are comparatively very few of her members who have lived within scope of her influence, and have not known the hallowed precints of the Sabbath School, when compared with ourselves: might we not, by imitating her earnestness, attain the same prosperous, onward growth? Might we not, like her, give more evidence of being practically, and not to a few only, the "Church of the living God?"

Does not a systematic and careful training of the young in the Sunday School commend itself to the clergy? Many, while leading babes to heaven, might draw near enough to its sacred precincts to know the meaning of our Saviour's assertion, "Of such as these is the kingdom of heaven."

The straitened clergyman or exhausted missionary might, in pursuing this truly pastoral duty, soon build a more than self-supporting congregation. Many a church might then be in itself an illustration to its faithful minister, that "there is that giveth, and yet increaseth."

The influence for good we might exert on the community, and the reflex good to the teachers therefrom, is truly worthy our attention; and we trust at some future time to examine the modes in which that influence may best be exerted.

CHARITAS.

The Bishop of Quebec's Ordination Sermon at New York.—To the Sermon of the Lord Bishop of Quebec, preached on the Ordination of Priests and Deacons, lately held in Trinity Church, in this city, which has just been published, is appended the following interesting note:—

"The following sermon was preached at the special request of Bishop Wainwright. When it was ascertained that the proposed ordination would bring together a larger number of candidates for the holy ministry than had been ordained upon a single occasion in the Protestant Episcopal Church in the United States, the Bishop deemed it a favorable opportunity to add one more to those social ties, of a religious nature, which have been drawing together, in so happy a manner, and with such happy results, two Churches standing to each other in the near relation of mother and daughter. He therefore addressed the senior bishop of the Colonial Church of England on this continent upon the subject, and requested him on this ground, as well as on the score of the friendly relations that have subsisted between them for a quarter of a century, to be present, and take part in the ordination services. To this request the Bishop of Quebec most readily assented, and made arrangements for a temporary absence from his diocese. His visit to New York was a source of much satisfaction to friends whom he had formerly known here, and to others of the clergy and laity, who gladly embraced the opportunity to become personally acquainted with one whose faithful and successful services in the Colonial Church, both as Archdeacon and Bishop, had long commanded their highest respect."

Suicide of an English Clergyman.—The English papers relate that the Rev. Thomas Robinson, a Clergyman of the Isle of Wight, jumped from the top of Shakspere's cliff, Dover. He had been for an hour or two in company with a vendor of fossils, etc. who acts as a guide, etc., to visitors. The latter informed Mr. Robinson that, as dark was coming on, it would be dangerous to stay. He retired some short distance, immediately turned round, and exclaiming that he came from Waterloo Csescent, jumped over, near the boundary stone. The alarm was given, and some of the coastguard and boatmen proceeding to the base of the cliff, found the remains of the deceased most dreadfully shattered, having fallen between 300 and 400 feet. The unfortunate gentleman was staying at 19, Waterloo Crescent, with his wife, who was anxiously awaiting his return, when the dreadful news arrived.

Extensive Circulation of Religious Books.—The American Tract Society has scattered over the United States, 154,000 copies of "Bunyan's Pilgrim's Progress;" 657,660 copies, in the aggregate, of "Richard Baxter's Works;" 141,567 copies of "Doddridge's Rise and Progress." Of modern works, 60,000 copies of "Sunnyside:" 50,000 copies each of "Jane Hudson" and "Robert Dawson;" and within a short time 25,000 copies of "Hugh Fisher" have been issued.

Unanswerhble.—A father chiding his son for not leaving his bed at an earlier hour, told him as an inducement that a certain man being up betimes found a purse of money. "It might be so," replied the son, "but he that lost it was up before him."

TRUST.

Brothers let us trust each other!
All that's great in heaven or earth
Fear would narrow, Doubt would smother?
Trust must seal a brave soul's worth.
Laws, relations, social factions,
All that elevates mere dust—
Yea, even angels' mightiest actions
Must be based and reared in trust.

* * * *

Trust, and you, too, shall be trusted;
Heart to living heart will speak;
'Neath free sunshine, brooks, o'ercrusted
With stern ice-flocks, issue seek.
Evil still is evil's scion,
Kindness aye will bless the kind;
'Tis a maxim to rely on,
That men make the world they find!

Therefore, trust! If left free choice is
Betwixt hope and fear, choose well;
Nobler heart in hope rejoices,
Charity has wondrous spell.
High nor low should harbour malice;
Greet brave souls with honor due;
The same sun which lights the palace,
Lights the meanest hovel, too.

Archer Gurney.

PARTING SONG.

And must I cross the seas, dear wife,
And leave you hear behind?
We've battled on for half a life,
Through stormiest wave and wind;
And here's the end of toil and strife!
But we must be resign'd.

Remember you that bay tree low
Beside your father's door?
You plucked a leaf, long, long, ago,
And said, "However poor,
My heart is yours, for weal or woe,
And here's the token sure."

I've worn it, love, these many years;
'Tis bound upon my breast,
In velvet cased—but why those tears?
God knows what must be best;
I've glowing thoughts, and small, small fears,
But we shall yet be blest.

You know I well can fortune court,
Nor arm, nor heart will tire;
Port Philip is a golden port,
And golden hopes inspire;
We soon shall see our children sport
Around our own hearth fire.

Archer Gurney.

FOR THE YOUNG.

"AND THEN!"

A story is told of a very good and pious man, whom the Church of Rome has enrolled among her saints on account of his great holiness. He was living at one of the Italian Universities, when a young man, whom he had known as a boy, ran up to him, with a face full of delight, and told him what he had been long wishing, above all things in the world, was at length fulfilled, his parents having just given him leave to study the law; and that thereupon he had come to the law school in this University on account of its great fame, and meant to spare no pains or labor in getting through his studies as quickly and as well as possible. In this way he ran on a long time; and when at last he came to a stop, the holy man, who had been listening to him with great patience and kindness, said—"Well! and when you have got through your course of studies, what do you mean to do *then?*"

"Then I shall take my Doctor's degree," answered the young man.

"*And then?*" asked St. Filippo Neri, again.

"And then," continued the youth, "I shall have a number of difficult and knotty cases to manage, and shall catch people's notice by my eloquence, my zeal, my learning, my acuteness, and gain a great reputation."

"*And then?*" repeated the holy man.

"And then," replied the youth,—"why then, there can't be a question, I shall be promoted to some high office or other; besides, I shall make money, and grow rich."

"*And then?*" repeated St. Filippo.

"And then," pursued the young lawyer,—then I shall live comfortably and honorably, in health and dignity, and shall be able to look forward quietly to a happy old age."

"*And then?*" asked the holy man.

"And then," said the youth,—"and then—and then—I shall die.

Here St. Filippo again lifted up his voice, and again said—"*And then?*" Whereupon the young man made no answer, but cast down his head and went away. This last, And then? had pierced like a flash of lightning into his soul, and he could not get quit of it. Soon after he forsook the study of the law, and gave himself up to the ministry of Christ, and spent the remainder of his days in godly words and works.

My brethren, the question which St. Filippo Neri put to the young lawyer, I would put to all of you. I would urge you to put it frequently to yourselves. When you have done all that you are doing, all that you aim at doing, all that you dream of doing, even supposing that all your dreams are accomplished, that every wish of your heart is fulfilled,—still, I would ask you—What will you do, what will you be, then? Whenever you cast your thoughts forward, never let them stop short on this side of the grave; let them not stop short at the grave itself; but when you have followed yourselves thither, and have seen yourselves laid therein, still ask yourselves the searching question—*And then? From a Sermon by the Ven. Archdeacon* Hare.

DEAR WILLIE.

"Heaven in the depth and height is seen;
On high among the stars, and low
In deep clear waters: all between
Is earth, and tastes of earth; even so
The Almighty One draws near
To strongest seraphs *there*, to weakest infants *here*.

God's angels keep the eternal round
Of praise on high, and never tire.
His lambs are in His temple found
Early, with all their heart's desire.
They boast not to be free,
They grudge not to their Lord *meek ear and bended knee.*"

Lyra Innocentium.

One of old has made this beautiful remark, that whereas the holy Gospel, delivered by God's ministers, resembles the morning light shining through a window of clear glass,—yet, when that Gospel is enforced, not by the lips only, but also in the life of the instructor, it becomes like those ancient church lattices, rich in Scripture stories, that convey the same light in colors of rubies, and emeralds, and amethysts, through the living forms of saints, of apostles, and of martyrs.*

This is the blessed way in which it has often pleased God to teach me His heavenly truths. We have just spoken of one whose hoary head was a crown of glory; we come now to tell of another, to whom "an unspotted life was old age,—who, being made perfect in a short time, fulfilled a long time;" but of both it may be written, "As thou art, so were they; each one resembled the children of a king."

When I first knew Willie, rather more than five years ago, he was about twelve years old; he used to sit next me at church, and one could not help observing his attentiveness to the prayers, and even to the sermon,—a point so unusual in boys at his age. He soon contracted a warm friendship for me, and this gave me many opportunities of seeing his obliging and generous temper; it showed itself to all who came near, because it began at home. His mother, his little brothers, his school-fellows, and the poor,—all these came in for it in one form or other. I knew one little pensioner of his, a boy with a club-foot, who had long cause to feel the loss of Willie's alms; indeed, I believe he spent nearly all his pocket money in almsgiving and flowers; these last he used to rear in a little garden bed at school, that he might have some of his own to bring to his mother. I have one of his favorite plants now,—a sweet-scented geranium, which is covered, in its season, by small lilac flowers, veined with claret, delicate and fragile, like himself; it has, nevertheless, long outlived its gentle owner. Alas! not it, but he, is withered, "like a flower of the field."

It is not to be expected that there should be any thing startling, or showy, or what the world calls "striking," in the short lives of such as Willie. Man must needs display his treasures; but God's chosen ones are also His hidden ones, brought up before Him in secret and in silence, till they are meet to be transplanted into His heavenly kingdom. And yet it was very evident to us all, how Willie sought to fulfil, even to anticipate, every command of his earthly parents; and especially, like the holy child, Jesus, the least wishes of his mother. For this he toiled at his little garden ring,—for this he petted his baby brothers, and worked almost harder at his lessons than his failing strength began to permit. To please his mother, it was his highest ambition.

He seemed, too, to have an instinctive consciousness of, and shrinking from, sin in others; such a delicate sense of the presence of defilement as is given to those little ones of Christ's flock, who are soon, and for ever, to "walk with Him in white." We could not detect this taint where he did, and so we thought the child was fastidious; but we have often thought of him since, when we witnessed the falling away of those from whom he thus withdrew himself.

And neither was there any thing violent, any thing alarming, in the approaches of his last sickness. Literally, he faded away like a flower. A gentle langor, a calm decay fell upon him, which at last induced so much weakness that he was hastily brought home from school, and medical advice obtained. Still, although serious symptoms were admitted, every hope was expressed that nursing, and rest, and fresh air would speedily restore him. I remember I was sent for to hear this opinion, and to take a walk with him, and his brothers; but as the exercise seemed too much for him, we put the three children into a little donkey-gig, following ourselves on foot. Willie sat in the middle, and when they had gone a little way we remarked that he put one arm fondly round each of the little ones. Perhaps something within had admonished him that it would be the last time, for in another day or two, I found him confined to the sofa,—his cheek was flushed, and he was drinking iced water to ease his internal fever. It seemed a great effort to him to do it, but with all his wonted graciousness he took my hand, and smiled a sweet reply to my good wishes. Next day he was unable to rise, and his recovery was declared to be hopeless.

From this time his weakness became so great that he could hardly speak, but there was the same patience and consideration for others. Not very long even before his death, he saw his aunt's brooch about to fall off, and immediately raised his dying hand to prevent the accident. Soon after, seeing his mother by his bed, he smiled, and pointed upward.

She guessed his meaning, and asked him, "My darling, do you want to go to heaven, to the Lord Jesus?" "Yes," he answered. "And would you like me to go with you?" "Oh yes," he replied, with a smile of such overpowering reality, that for a moment she forgot the bands of flesh that detained her.

The season was early spring, and bright tufts of primroses and hyacinths enameled the gravel walk, as I went up to the house to ask after him next day. The servant, as she opened the door, laid her hand on my arm:—

"He has this moment breathed his last," she whispered. I turned away, and oh, how these spring flowers sickened on my sight! Yet in another minute I had remembered they were all in keeping; for what but joy, hope, gladness, should go along with that young spirit to the gates of paradise, over whom death had passed like a white cloud in a summer afternoon, and taken him into the shade, and given him no fear at all?—*Two-Penny Post.*

A KAFIR MAN SERVANT.

The English Church is now doing a vast amount of missionary work in her colonies; and, among other places, with great success at the Cape and Kafir-land. The Bishop of Natal, in South Africa, has already succeeded in establishing there an "Orphan's Home," which is placed under the care of Mrs. Woodrow, a lady who went out with him to devote herself to such work. Writing home about her proceedings, she thus speaks of her Kafir man-servant, who is called, according to the custom of the country, "boy." She says—

"Our 'boy' is getting on very nicely. His wife is improving, and they are both so anxious for their children to grow up in Christian and civilized ways, that I think they will gradually become my pupils. They observe the improvement, in my children, from soap and water and neat clothing, and come and look at us while at our lessons and work. I often watch the eldest child, a boy of about six or seven; he seems innocent in his play, his father tender with him, and he wishes to join my children in their amusements. He has a nice countenance, and I have some thoughts about trying to make him fit for my children to play with.

"I like the Kafirs,—there is something you must respect in them. I was obliged to do a little scrubbing, in order to show 'boy' what it meant, and then he did it thoroughly.

"I have told you little G. is our interpreter; when 'boy' has any thing on his mind, he comes to our school-room door, looks over it, and says, 'Where Georgey?' The other day he did this, and having found her playing on the 'stoep,' in his usual way, he placed her half-way between himself and me (he is very gentle with the children). 'Now, Georgey, tell Missus.' Then G. explained that the man standing by him was his brother; that he had been entrusted as driver to a load of mealies; we cannot quite make out what he did wrong, but we think he was a day or two too late; he was fined ten shillings, or condemned to the tronk (prison)—would I lend him the ten shillings to free his brother? He would take no money this month, and only seven shillings the next, if I would give it to him to free his brother. I reminded him of his wife and two children who were ill, and he had told me he could scarcely clothe himself and support them with his earnings. 'What will the poor little piccaninnies do, boy?' He looked very sorrowful, the veins starting on his forehead, but he said only, 'My brother not go to the tronk.'

"I *had* paid him in advance three shillings for clothing, when he was going to be prepared for baptism. He did not forget this, but told Georgey he had only seven shillings to take, and this month was '*file*' (dead); the missus was to give him nothing, and the next month he would have only seven shillings, then the missus would have the money. When I gave it to him he said in a tone quite humbling to me, it had so much of reverence in it, 'The Missus is good.' He would not respect me or think me just if I were to offer him *any money* next Wednesday, when his month is ended; and I believe nothing would induce him to leave me before the whole was paid—but this month is '*file.*'"

The Church in the British Colonies in the East.—Among the many gratifying evidences of the spread of Church principles in Ceylon the fact of the members of the Singhalese congregation at Columbo having raised among themselves no less than £1,500 towards building a church is perhaps the most prominent. Application has been made to Government for a similar sum, which we have no doubt will be readily granted. Upon principle indeed it cannot be refused. A site has also been applied for, and we hope to see the ground upon which the present Police Court stands devoted to this object. A church there built would form a conspicuous feature and be a great ornament to Columbo, which bids fair to become a city of churches. The case of the Bishop of New Zealand has been taken up in the House of Commons by Sir John Pakington and others. Sir George Grey has found it necessary to consent that his salary shall be paid for the last and present years. Should the colony of New Zealand not provide for him, as is very probable, we suppose that the salary will in some way be continued by Parliament during the life of the present incumbent, as has been the case in some other colonies under similar circumstances

CLERICAL SALARIES.

The following is a part of the Report from the Committee on Clerical Salaries to the late Diocesan Convention of Western New York. Most of the statements and recommendations, it seems to us, are exceedingly judicious and seasonable, and will apply as well in other Dioceses as in that from which they emanated:

The subject of the inadequacy of the Salaries of the Clergy, and the neglect, in many instances, of the congregations to pay promptly the amount stipulated, is one in regard to which the Clergy feel a delicacy in speaking. Many of them will suffer rather than complain, and hence this matter is with great propriety referred to a Committee of Laymen. In older parishes, the salaries were settled at a period when the country was comparatively new, when the means of living were cheap, and the congregations were feeble and poor. The salaries thus fixed have, in most cases, remained the same, notwithstanding the increased cost and expense of living, and the greater ability of the congregations to pay. Parishes more recently established, have generally taken the amount paid by the older ones as their standard; and where an increase has been made, it has borne no proportion, or very little, to the increased expense of living. Thus it can be shown that in many places in this Diocese, in the last twenty years, the price of almost every article necessary to the support and comfort of the family has doubled in price—and yet it would be difficult, in the judgment of your Committee to show an instance where the salary of the Clergyman has been doubled, or even increased in any thing like a fair proportion.

Examples could be pointed out where statistics would show that not only the cost and expense of living, but the ability of the congregation has doubled in the period above mentioned, and yet the salary of the Clergyman remains unchanged.

That the Clergy have a *right* to a competent maintenance, will not, we think, be questioned by any one. They spend their time, their money, and labour, in order to qualify themselves to minister in spiritual things for the benefit of the people. In the discharge of this high and holy duty, they forsake all other means of procuring a livelihood. This sacrifice appears to be necessary, and most certainly is demanded by the people. An actual benefit is conferred upon them, (the people,) and it is only an act of simple justice that payment should be rendered in return.

That there has been so little attention paid to this subject—that the laity generally of our Church have been so sadly deficient in their duty, your Committee conceive to be owing to two causes:

1st. That Christians have not a proper estimate of the duty of devoting to God a reasonable proportion of the money and means which he has placed in their hands and at their disposal. They acknowledge that they are bound to serve God with all their heart, soul, mind and strength, but seem to think that this is consistent with giving him a *very small*, exceedingly small portion of their money, and even that very reluctantly.

The means adopted for raising the salaries of the Clergy, are such as to cause men to ignore the fact that giving in proportion to their income is a solemn religious duty. The matter is regarded, even by devout Christians, as a mere business transaction. They hire a pew with simple regard to its eligibility, and without reference to their duty to give according to their ability. Or, when the salary is raised by subscription, there are those who will give liberally or sparingly, according to their personal regard for the Clergyman, not making it a duty to give according to their means, as God has prospered them, to the support of the Clergyman whom the parish may have chosen for its Rector. Whereas, every Christian should feel himself conscientiously bound to set apart a portion of his money as an offering to God for the support and spread of the Gospel.

2nd. The second cause of the inadequate support of the Clergy, the Committee conceives to lie in the neglect arising from thoughtlessness on the part of Christian people. In many instances, all the members of the Vestry do not even know what salary their Pastor is to receive—and we may say that, in most cases, the majority of the congregation do not know, and do not interest themselves to inquire or ascertain. This subject is committed as a mere matter of business to the Vestry, and thus it happens that a Clergyman may be deeply beloved by his people, to whom no tidings could be more unwelcome than that their Pastor must leave them; and yet the members of the congregation never seem to think that they have it *in their power*, by a little exertion and sacrifice, to promote their Rector's comfort, and render his stay permanent, and conduce to the prosperity of their parish by preventing the necessity of frequent "Clerical Changes."

In conclusion, as your Committee is required by the words of the resolution to "make such a recommendation to this Convention, as in their judgment may tend to remove the difficulty," they would beg leave to offer the following suggestions:

1st. That as the inadequacy of Clerical support is owing in no small degree to the fact that the congregations are not aware of the magnitude of the evil, and, in many cases, not even of its existence, it is proposed, if the Convention shall deem the matter contained in this report of sufficient importance, that the ministers of the various parishes be requested to read this document to their several congregations, so that the subject may be laid before every parish in the Diocese.

2nd. That hereafter, in making the annual parochial reports, there be inserted the amount of salary stipulated for the support of the Clergyman, together with the amount received from the Missionary Fund, if any, and also the amount of arrearages, if any—and that hereafter the Secretary be directed to leave a blank for that purpose in the printed forms for parochial reports.

3rd. That this Convention earnestly recommend to each and every parish, to pay their minister semi-annually, in advance; thus enabling him to make a frugal and economical use of the means put into his hands for his support, and thereby causing his congregation to be more healthy and punctual.

Since the Committee had prepared the foregoing report, that portion of the Rt. Rev. the Bishop's able address, touching the subject of the Salaries of the Clergy, has been referred to us, and we take great pleasure in saying we most cordially concur with him in the view he has taken of the matter, and the recommendation he has made of appropriating our donations upon Thanksgiving Day to that most worthy object; and we hope the Convention will adopt, in substance, the following resolution:—

Resolved, That hereafter, upon each day set apart by the Governor of this State as a day of public Thanksgiving and Prayer, it be recommended to each parish within our Diocese, to make a donation to their parish minister.

All which is respectfully submitted.

J. Benedict, Ch'n.
J. Juliand,
P. M. Dox.

The Fisheries.—The Church can never be uninterested in Fisheries. Were not some of her founders themselves Fishermen? Well, we learn from the *Newburyport Herald*, that the Fisheries in that part of the world have proved exceedingly unprofitable this season. "This report," it tells us, "comes from all directions, and especially relates to the mackerel catch. It is surprising how tenaciously men adhere to this business, when the history of every town engaged in it, proves how uncertain, and in the end, how destructive to the pecuniary interests of such places it is. The same capital and labor engaged in the Fisheries, if devoted to mechanical pursuits, would have given double the wealth to Marblehead, Gloucester, or Newburyport, they no possess. It is the most fortunate thing to Lynn, situated on the sea-coast as she is, that she has no harbor. If there had been no obstruction of this kind, she would have been in the same condition now that the other towns are between Boston and Portland; but now, none can compare with her. We hope the present generation will end the fishing business in this place. Let it go down to Nova Scotia, where the grounds are handy and the people are fitted for it; and there no doubt it will go under the influence of the Reciprocal Treaty. It would be fortnnate if all our young men would abandon it to-day, and turn to mechanical pursuits.

An Oxford Centenarian.—The Rev. Dr. Routh, the venerable President of Magdalen College, Oxford, (England,) on Tuesday last, the 19th inst., entered upon his 100th year. It is seldom indeed that, now-a-days, we hear of such a thing as a centenarian at the head of a college; and yet the venerable gentleman in this case continues, we believe, to take part in the duties of his important office; and only last year he bestowed a choristership in the college chapel on a boy whose *grandfather* he admitted to that office *sixty years ago*. His age, in fact, like Shakespeare's old Adam's,

"is as a lusty winter,
Frosty, but kindly."

And he is one of tho e who do enjoy, and most worthily,

"All that which should accompany old age,
As honor, love, obedience, troops of friends."

Dr. Routh is not without many friends in this country, who will heartily respond, we are sure, to the following lines by an Oxonian:

In studious cares a century well nigh past,
Three generations Routh's fresh powers outlast:
A Nestor's snows his reverend temples grace,
A Nestor's vigor in his mind we trace.
Judgment not yet on her tribunal sleeps;
Her faithful record cloudless memory keeps;
Nor eye, nor hand, their ministry decline
To letter'd toils or service of the Nine.
Yet, through his heart the genial current goes,
Yet, in his breast the warmth of friendship glows;
On rites of hospitality intent,
Toward Christian courtesy his thoughts are bent;
While from those lips, which guile nor flattery know,
"Prophetic strains" of "old experience" flow.
A blessing rest upon thy sacred head,
Time-honor'd remnant of "the mighty dead!"
Through whom Oxonia's sons exulting trace
Their stainless lineage from a better race.
Still may thy saintly course their beacon shine,
Still round their heart-strings thy meek wisdom twine, }
Still be their loyal loving homage thine.
And tardy may the Heavenward summons come,
Which calls thee from thy sojourn to thy home.

F.K.

HEBDOMADARY.*

Saturday, *Sep.* 23.—This is the last of the Septembrial Ember Days. The design of the Church, in these days, is to call her members, by prayer and fasting, to invoke the divine aid and blessing in the choice and commission of ministers of the Gospel—a design in which every Christian heart should feel the deepest interest, and pay respect to it accordingly. The derivation of the term *Ember* is uncertain; but it is supposed by some to signify "ashes," and by others "abstinence," in allusion to the ancient custom connected with fasting; while some trace it to a Saxon word signifying "course" or "cycle," from the fact that the Ember weeks return in stated periods. In the western Church they were denominated "the Fasts of the Four Seasons."

Sunday, *Sep.* 24.—*Fifteenth Sunday after Trinity.*—The collect for this day contains a prayer for the Church, and for us all individually as its members—to be kept from all things hurtful, and led to all things profitable to our salvation.

Tuesday, *Sep.* 26.—*St.* Cyprian, *Archbishop and Martyr.*—Thoscius Cyprian, "the most sweet doctor and blessed martyr," as St. Augustin calls him, was originally a pagan. His family was of senatorial rank in the city of Carthage, where he was born, and for many years flourished as a distinguished teacher of rhetoric, enjoying great fame for eloquence. When verging on old age, he was converted to Christianity. He became so earnest and devoted in his new calling, and was so bright an example of all Christian graces, that he was chosen Bishop of Carthage, though he thought himself unworthy of the honor, and was with difficulty induced to accept the high and holy office. His ecclesiastical rule was marked by many incidents which tested his faithfulness, and truth, and wisdom. Persecutions from the Roman Emperors exposed him to many sacrifices. At length Galerius commanded him to offer sacrifices to the gods. Cyprian refused, and was condemned to death. He was slain with the sword, as on this day 238, the Christians spreading clothes to catch his blood.

Friday, *Sep.* 29.—*St.* Michael *and all Angles.*—In the world this day is only known as *Michaelmas Day*—its real character, as a holy day, being little considered. "Michael and his angels," says St. John, "fought against the dragon." And the Church has set apart this day, "on which we may commemorate the services of the holy angels, rendering to God, as we do in the collect, a thankful desire that as they do God's will in heaven, so by His appointment they may succor and defend us on earth. And this day bears St. Michael's name, because of his great power and dignity, and his watchful care and vigilance over the Church, and his triumph over the devil. (See Dan. x., 13-21; Jude, ix.; Rev. xii. 7.)

It was long the custom in England at this time of year to elect the mayors of cities and towns. Two days after Michaelmas the Sheriffs of London go to the Court of Exchequer to be sworn in. In several manors the tenants are directed to come forward at Michaelmas and do suit and service. The custom of eating goose on this day is of great antiquity. As Churchill says—

"September, when by custom, right divine,
Geese are ordained to bleed at Michael's shrine."

The reason probably is, that Michaelmas was, of old, a great feast day, and that geese were always most plentiful at that time. Blount tells that "goose-intentos" is a word used in Lancashire at this season, "where the husbandmen claim it as a due to have a goose-intentos on the sixteenth Sunday after Pentecost, which custom took its origin from the last word of the old Church prayer of the day—'Tua nos quæsumus, Domine, gratia semper præveniat et sequatur; ac bonis operibus jugiter præstet esse *intentos*,'—the common people," it is added, "very commonly mistaking it for *a goose with ten toes.*" This, however, is more funny than satisfactory. In "The King's Art of Cookery" we read—

"So stubble geese at Michaelmas are seen
Upon the spit; next May produces green."

Geese—"stubble geese"—being in perfection at this time, they would naturally be prominent in a Michaelmas feast. As Poor Robin says—

"Geese now in their prime season are,
Which, if well roasted, are good fare."

As all know full well who have ever eat goose on Michaelmas day.

MUSIC FOR THE OUTCASTS.

We lately gave a sketch of a private musical exercise frequently enjoyed by the children of the Five Points House of Industry. This pleasant custom has been improved and enlarged for the benefit of the poor outsiders in the neighborhood. On two successive Tuesday evenings, the chapel has been thrown open, and we have had a throng of auditors, from the deepest cells of guilt and wretchedness, overflowing the room, pressing upon the doors, and climbing upon the windows, to hear the sweet songs and Sabbath hymns of our happy children, once as lost as they.

The chapel is formed of two long, parellel rooms, thrown together by an opening midway in the partition some twelve feet wide, as two parlors are connected by sliding doors. Each division has its separate door, and the inner division was devoted to visitors and friends, of whom a crowded and most respectable audience, chiefly ladies, was assembled. Opposite them, in the centre of the other division, the children of the institution were placed, so as to form three sides of a hollow square, facing inward, the girls in front, all dressed in white, and the piano-forte in the centre. On one side of the children, on a raised gallery of seats at that end of the room, sat the adult inmates of the house, and at the other end, crowded in from the street the squalid but deeply attentive, charmed, and orderly people of the Five Points. Never was the power of music more wonderfully illustrated, since stocks and stones paid homage to the lyre. Not a sound proceeded from the dark, dense mass; every face was fixed in motionless attention, and there they stood in the same manner for two hours without intermission, fascinated by the strangely beautiful sights and sounds. It was an overpowering spectacle, full of suggestions which cannot be expressed. On the one hand, congregated misery and depravity of the darkest hue, subdued to the gentleness of the lamb; in the midst, the saved and cleansed and lovely company of children, singing songs of joy and songs of Zion; and on the opposite hand an equal assembly of refinement, beauty and goodness, listening, and gazing on the contrast with mingled tears of pity and gratitude.

Nothing could exceed the beauty and propriety of the children's singing, or the happy selection of the pieces, for alternate exhilaration, pathos, and devotion. As they stood singing heavenly melodies, a white-robed company, skirted by the dark masses of wretched depravity out of which they so lately had issued—it seemed like a vision of the ransomed who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb, and who sing forever a new song before the Throne. We shall never witness a contrast more marvellous, until this corruptible shall put on incorruption, and this mortal, immortality. It is a greater step from here to heaven, than from that dark group to that sweet and joyous choir; but nowhere could the wondrous transition be more sublimely illustrated before mortal eyes. The words of the divine Apocalypse rushed upon the heart—

"What are these which are arrayed in white robes? and whence came they?

"These are they who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. . . They shall hunger no more, neither thirst any more; For the Lamb that is in the midst of the Throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes."

Thanks be to God, that this shall all be said of some of these now present. May it be true of many, and of many generations succeeding, until the last outcast has sinned and suffered! Ten or twelve little girls, from four to ten years old, now ranged themselves before us in a crescent, the tallest, a sweet child, in the centre, where she stood and sung with artless, earnest, upturned face, and the smaller ones tapering off the wings of the crescent on either side; and they sung these words, with the whole assembly dissolved in sympathetic emotion:—

I want to be an angel,
And with the angels stand;
A crown upon my forehead,
A harp within my hand:
There right before my Saviour,
So glorious and so bright,
I'd raise the sweetest music,
And praise Him day and night.

I never would be weary,
Nor ever shed a tear,
Nor ever know a sorrow,
Nor ever feel a fear;
But blessed, pure, and holy,
I'd dwell in Jesus' sight,
And with ten thousand thousands,
Praise Him both day and night.

I know I'm weak and sinful,
But Jesus will forgive,
For many little children
Have gone to Heaven to live.
Dear Saviour, when I languish,
And lay me down to die,
O, send a shining angel
To bear me to the sky.

O, then I'll be an angel,
And with the angels stand;
A crown upon my forehead,
A harp within my hand;
And then before my Saviour,
So glorious and so bright,
I'll join the heavenly music,
And praise Him day and night.

After this Mr. Pease was asked to speak. "What can I say," said he, "after this! I want to hear it sung again by this whole assembly together, high and low, small and great." It was done. The air was familiar and loud and sweet and solemn, from hundreds of voices, swelled the chorus—

"I want to be an angel!"

The effect upon the Five Points people astonished every observer, and themselves not least of all. They had tried preaching, and they had heard music; they had tried many things, good and bad; but they had never dreamed of any like this; no preaching and no music was like what they heard that night. Without cost, these hallowed evenings for the poor people of the Five Points, will do more for them than a hundred preachers and the revenues of a kingdom devoted to them.—*Five Points Monthly Record.*

Example for the Laity—Encouragement for the Clergy.—The earnest words which, in the following letter, are not only in *word* but in *deed*, will, we trust, touch the right chord in many a Christian heart. They are important and needful, both for our clergy and people, and, if rightly pondered and acted on, will remove all the slackness of apathy and the lack of funds by which the progress of our Mission is so "sore let and hindered." The people only need to be informed and stirred up, to do all that we need or desire. They have the *ability*; let them, then, "have the *opportunity* to do good unto all men, especially to them who are of the household of faith."

"We have been greatly encouraged by the generous donation of $300 for the first Church in the Minnesota Valley, from a truly noble-hearted Churchman whose name I am not permitted to make public. He had sent the Missionary $100, after reading one of his reports in the *Spirit of Missions*; and, accompanying this last donation, he has made some observations on the subject of giving for the support of Missions in the West, that I cannot forbear to forward you extracts from his letter for publication. I had remarked to him that I thought it a rare occurrence that any Missionary in the West received the sum of $100 from a single individual. In reply, he says, 'I fear this is too true, and a pity it is that 'tis so. There are thousands who call themselves Episcopalians, who are able to give that sum every month in the year for Missionary purposes; and I don't doubt many, yes, very many, would do it, if they were *properly instructed* in their duty. But the fact is, that no small number ef the *clergy* are in fault in [this matter, especially those having charge of wealthy parishes. They either feel little interest in the subject of Missions, are ignorant of the influence they have, or might have, with the people, or want the moral courage to use that influence, or all these combined. I sincerely believe that tens of thousands of dollars might be had for Missionary purposes more than is now received, if the clergy felt the interest they should do in the subject, and would exert themselves wisely to promote it. The wealthy men of business need information on the subject. They are generally liberal in the disposition of their money, and need to be told, *often* and *plainly*, but in the most kind and affectionate manner, what their duty is, not only from the pulpit, but also in *private*, face to face. The amount of money expended by this class of people, yearly, upon mere *superfluities*, would build a Church in every considerable village in our country, educate young men enough to supply those Churches and to support them comfortably, and I have no doubt that, with proper exertion on the part of the clergy, the money could be had. It certainly would require a good deal of zeal and perseverance. Write to rectors of some of these wealthy parishes; state your labors, privations, and discouragements; tell them plainly, but kindly, that 'tis their duty to make known your situation, and that of others of your brethren at the West, to their rich parishioners, and to urge them to liberal contributions; to show them that it is the duty of those possessing riches by the goodness and blessings of their Heavenly Father, to impart them liberally to promote the Gospel and to relieve the Lord's servants from the embarrassments they labor under; that money thus given by them will bring down the blessings of heaven upon them and their children.' He adds: 'I hope you will pardon me for taking the liberty of writing thus to you. All the excuse I can offer is, that I can't help it.'

"This is from a layman whose liberality has abounded to us, and encouraged us to begin the erection of a Church.* I trust that his earnest words may not be lost upon those who read them."—*The Spirit of Missions.*

Truth is a naked and open daylight, that doth not show the masks and mummeries of the world half so stately and daintily as candle-lights.—Bacon.

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* Vide George Herbert. "Church Windows."

* To be continued weekly.

* We have since learned that he intends himself to defray its cost.—Editor.

THE CHURCHMAN.

NEW YORK, SEPTEMBER 23, 1854.

☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

Notice.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

ILLNESS OF THE PROVISIONAL BISHOP OF NEW YORK.

It is already known, no doubt, to a large proportion of our readers, that the Rt. Rev. the Provisional Bishop of this diocese has been dangerously ill. For some days he was considered to be in a hopeless state, suffering under a severe attack of malignant fever, brought on, we believe, by the great and incessant exertion in the holy work of his large diocese. On Sunday, prayers were publicly offered up for him in all the Episcopal churches of this city, and pretty generally, we dare say, throughout the diocese; and in several instances his painful case was feelingly alluded to, in asking the congregations to join in the supplication. The deepest sympathy has been shown in the Church on the distressing occasion; and many indications have been given of the love and esteem in which Bishop Wainwright is held. Many a fervent, heartfelt prayer has doubtless been offered up in his behalf, to the Throne of Grace, in the closet as well as in the Church—for his recovery, his comfort and relief, and his everlasting welfare. The most painful anxiety has been felt; and the apprehension of his loss, at such a moment, has not been entertained without deep distress and dread. A most valuable and highly valued life has been "quivering in the balance;" and Churchmen's hearts have throbbed with no ordinary emotion under the terror of an impending calamity.

But, thank God, there is now reason to hope that the crisis is past. The last accounts of our beloved Bishop are full of encouragement. He was easier, we understand, and altogether there were more favorable symptoms; though he was not, we still regret to find, by any means out of danger.

THE MEMORIAL.

We are all agreed, it may be taken for granted, as to the importance of increasing the efficiency of our Church system—of lengthening her cords, of enlarging her borders, of extending her influences. There is, it is beyond all question, work for her to do, which will require an extension of her episcopate, an increase of her clergy, a strengthening of her energies, and a multiplying of her efforts. And it will be generally admitted, too, we think, that the Memorialists are right when they say, that, "the actual posture of our Church, with reference to the great moral and social necessities of the day, presents to our minds a subject of grave and anxious thought." But is that posture to be improved by loosening her organization—by latitudinarianizing her principles—or by liberalizing her ordinances? We cannot believe it.

It may be, perhaps, that, as the Memorialists declare, "our Church, confined to the exercise of her present system, is not sufficient to the great purposes above mentioned." But it by no means follows that, in order to make her system more effective, "a wider door must be opened for admission to the Gospel Ministry, than that through which her candidates for Holy Orders are now obliged to enter." *Why* are they "obliged to enter" through a door that is not wider? Is it not that they may be tested in the right faith—that they may be disciplined to a reasonable obedience—engaged in a uniform course? "A *wider* door must be opened!" For what object? In order, forsooth, that "other bodies of Christians"—such, it may be, as are now in the position of schismatics—such, probably, as the Apostle warns the Church to mark as "causing divisions"—may be admitted to the Church's Ministry, without any surrender of that "liberty in public worship to which they have been accustomed." The idea is altogether at variance with that union which is strength; and if the Church's strength were thus impaired, must it not injure rather than improve her present posture? The very objection to enter into the service of the Church for such a reason—for any want of "liberty in public worship," or any other liberty of individual opinion, or fancy, or caprice—is itself enough to create a suspicion. Men must make a surrender of their prejudices, and their predilections, ere they can be qualified to minister at the holy altars of a Church which, as a branch of the One Catholic and Apostolic Church, has laid down its rules and orders, as much according to Catholic and Apostolic usage as her circumstances seemed to admit. There must be what our Mother Church of England calls "a common order and discipline." Liberty and freedom are no watchwords of Christianity; and in the Church they will ever be found to contain elements of discord. If the matters to which conformity is required be *unessentials*, then is the surrender all the more easily made. In such a case, not to make the surrender, but ill comports with any right sense of Christian duty; and he can never be considered an acquisition to the Ministry of the Church, or to her membership at all, who would hesitate about so slight a sacrifice of his own private prepossessions. Their surrender, under the circumstances, we humbly conceive, is that signal act of duty which is altogether an act of faith. They are no true Churchmen, who call such an obligation thraldom—and cry out that such thraldom is hateful. We are all of us too fond of doing what is right in our own eyes: *It* is oneof the evil propensities of the human heart—one which needs to be curbed—and one which the mild and wholesome discipline of our Church is effectual to subdue. Her door of admission to the Priesthood may be *narrow*; but so is the "gate which leadeth unto life"—while it is the *wide* gate—the *broad* way—that leadeth to destruction. The Church has, as in duty bound, prescribed her ritualism. In doing so, she was "far from intending to depart from the Church of England"—the assurance is thus given, be it remembered, in the Preface to the Prayer-Book—"in any essential point of doctrine, discipline, or worship; or further than local circumstances required." For to the Church of England, it is there acknowledged, "the Protestant Episcopal Church in these States is indebted, under God, for her first foundation, and a long continuance of nursing care and protection." And what was the aim of the Church of England in providing her forms of worship, was doubtless that of our Church also—"not to gratify this or that party in any their unreasonable demands, but to do that which to their best understandings they conceived might most tend to the preservation of peace and unity in the Church; the procuring of reverence and exciting of piety and devotion in the public worship of God; and the cutting off opportunity from them that seek occasion of cavil or quarrel against the Liturgy of the Church." Why, then, should our Church be now called upon to make alterations in her form of worship for the convenience of those who have sought, and think they have found, occasion after all to "cavil and quarrel" with it? Why should her door be made wider for the admission of such? Why should not *they* be required to come up to *her* standard, rather than *she* be obliged to descend to *theirs*? If they are right-minded men—such minded men as it is desirable to have in the Ministry of the Church—surely they ought to yield, rather than the Church—surely, in the "unessentials" of our "prescriptions and customs," there could be no such "surrender" of their liberty as any one either professing to be, or worthy to become, a Churchman—let alone a minister of the Church—should hesitate to make. Where is it to end, if the Church is ever and anon to alter her "prescriptions and customs" to suit the cavilling and the conceited? Would not the Church incur the imminent risk of being driven about, if not by every wind of doctrine, yet by many winds of distraction; much vacillating variableness and many shifting shadows of turning, in the forms of her worship, if not in the terms of her teaching? Very "sound in the faith," as held by the Church, and as contained in her Liturgy, they can scarcely be, one would apprehend, who could remain without her pale upon any such untenable pretext. But be that as it may, it is certainly their place to yield to the Church, and not the Church's to give way to them. It is probable that the very "prescriptions and customs" objected to by those for whom the Church is asked to open wider her door, are those of which it is authoritatively said, that "the first original and ground thereof, if a man would search out by the ancient Fathers, he shall find that the same was not ordained but for a good purpose, and for a great advancement of godliness." Why, then, have them set aside for those whose objections to them only convey a suspicion of further and perhaps greater variance? We know not what "safeguards" could be devised under such license as they require; for what they object to, if not themselves "safeguards," at least involve many things which must ever operate in preserving the integrity of the discipline, if not also the doctrine of the Church—due attention to her ordinances, and careful respect to her principles.

Not that we deny the need of adapting the practical system of the Church more and more closely to "the great moral and social necessities of the day;" or that we would withhold from the Memorialists all due credit for their anxiety to effect so important, so praiseworthy an object. But surely a great deal may be done towards a consummation so devoutly to be wished, without running headlong into any latitudinarian course. Surely it would be as impolitic, as it certainly is unnecessary, to give up any iota either of that "form of sound words," or that mode of Catholic ritualism, which is the Church's heritage, for a speculative endeavor to draw men unto her who are not willing to "surrender" their own crude and unsettled ideas of public worship to the principles and practices which have come down to us from the palmiest and purest ages of the Church of Christ.

The want of uniformity in the mode of performing divine service had been felt as a great evil in the Church of England immediately after the Reformation; and one of the objects of the Revisions of the Book of Common Prayer which were made, was to correct it. "And whereas heretofore," it states, "there hath been great diversity in saying and singing in Churches in this realm: some following Salisbury use, some Hereford use, and some the use of Bangor, some of York, some of Lincoln; now from henceforth all the whole realm, *shall have but one use.*" There must indeed be "one use" in the same communion, if there is to be order therein; and it is an Apostolic precept, let it never be forgotten, that all things should be done not only "decently," but "*in order.*" What is to be complained of is, not that the "use" prescribed is defective in itself, but that it is not made sufficiently *effective* in its employment. We are referring, of course, more especially, to Divine Service. Let but the completest effect be given to what is prescribed in the Liturgy of the Church, and by that alone very much will be done towards adapting her system more fully to "the great moral and social necessities of the day." Larger congregations would be drawn together, and the *morale* of that system, in her public worship, at least, would be more powerfully conveyed; and then would the door be opened for more extensive and more impressive preaching, and for closer pastoral work, so as in time, it may be hoped, to accomplish much of the practical good which the Memorialists so laudably yearn after. It is by such means, rather than by rendering the Ministry accessible to those who object to her "prescriptions and customs," that the Church of England is just now about to promote a similar great object. A division of her services, a better development of the means and appliances prescribed therein, less restriction in the selection of the services prescribed, the greater frequency of their performance, and some additional ones, for special purposes—such are among the efforts it is proposed, in Convocation, to make,—"to enable her," as they express it, "adequately to minister to the spiritual necessities of this land." And we cannot but think that in so far as our Memorialists suggest such a course as that, they are pursuing a safe and useful plan; but we must limit ourselves, we fear, to that—or little more than that—in our concurrence in their scheme.

Still, let it not be supposed that we have any other feeling than that of grateful respect towards them for what they have done, or that we would disparage in the slightest degree the motives which have actuated them. They have brought under consideration a subject of vital importance to the interests of the Church, and to the success of her labors: they have done so in the right way, and in a good spirit; and whatever may result from it, as respects the practical details of their proposals, it is impossible but that the very discussion of such a question must produce a beneficial effect.

RELIGION GEOGRAPHIZED.

In Johnson's "Physical Atlas," recently published, is a map of the state of religous belief in the world at the present time, that is, in the middle of the nineteenth century; and it has an astounding aspect. The statistics of the subject have long been familiar to us. We have been aware of the vast disproportion still unhappily existing between the amount of belief and unbelief in the world, of Christianity and infidelity. We have known that of 1000 millions of people who are computed as the population of the globe, but 300 millions or thereabouts are, even in name, Christians,—to say nothing of the overwhelming number of those who are denounced, if not ignored, as holding a corrupted Christian faith. But it is only when we see Christianity as it were geographized, that we become fully conscious how mere a speck, almost, Christendom is after all on the face of the whole earth. A glance at this map must startle and shock many a Christian mind, unaccustomed to range in thought beyond the bounds of its own religious sphere. A few touches of blue, here and there, throughout Europe, and the Eastern hemisphere, are sufficent to indicate the bare ninety-five millions of Protestants. Larger patches of pink represent the probably two hundred millions or more of Roman and Greek Catholics. And this disproportion were indeed deplorable enough. But what is it when compared with that exhibited by the blotches of yellow and green which point out the three hundred millions of Buddhists, the one hundred and thirty millions of Brahmins, the one hundred and twenty-four millions of Mohammedans, and the one hundred millions of Pagans,—to say nothing of the Jews, who, having no nation now, but being scattered over the face of the earth, have no geographical position whatever to be indicated. On our own hemisphere the case is, thank God, a happier one, as far as it goes. The "true blue" of Protestantism preponderates, of course, in the United States. But there are around us dottings of the pernicious pink of Romanism, and the odious yellow of Heathenism. There is upon the map an ingenious diagram, illustrating in each country, along with the proportions of the prevalent religions, the progress of education, which shows the blue color of Protestantism to immense advantage, and on which our own land is prominently and honorably distinguished. Everywhere, in this respect, is the pink of Romanism cast into the shade. And scanning Europe in this guise, it is gratifying to see that kingdom which was the cradle of religious liberty and ecclesiastical reform—Saxony—present its blue, so deep-seated and so conspicuous.

A map like this is worthy of our contemplation, calculated as it is to impress us seriously, and move us powerfully, with the appalling amount of missionary work there is still to do, in obedience to our Lord's command—"Go ye into all the world, and preach the Gospel to every creature." We have the sure word of promise, that the period will yet arrive, when the kingdoms of the world will become the kingdoms of Christ. But it is still afar off, as a map like this exhibits to us so palpably and so practically. It is the remark of one who, in Scotland, is well known and honorably esteemed, as "Douglas of Cavers," that "either Europeans or their descendants"—and among these will ever stand prominently forward, let us hope, the members of our Protestant Episcopal Church—"must spread over the globe, and carry with them their arts and their opinions, changing the moral aspect of the world, and introducing everywhere a new manner of life, a new philosophy, and a new religion. The dark and unvisited regions of the world," he continues, "must become open and traversed. Mankind, as they have one common interest, must have one common mind. The same opinions will circulate throughout, and the same convictions will ultimately prevail. All other creeds will give way in the natural course of events, and Christianity, considered merely as a system of human opinion, must be expected to become universal, since it is the only religious system adapted to the improved condition of humanity; and the earth will become one family, forsaking their errors and idols, and worshiping one common Father. There was a greater disproportion," he adds, "between the resources of the first Christians and their success in changing the moral condition of the Roman empire, than there is at present between the means that Christians possess and the universal conversion of the world,—nothing being wanting but the will, and energy, and the intelligence, which would enable them to keep the same great object ever in view, and to choose the path that would most certainly lead to it."—Would that so glorious an anticipation could but be realized! Would that, even in this our day, we might see it, in good earnest, set about! But must there not first be greater unity among ourselves? Have not Christians much to do in fixing firmly their own faith, ere they can expect to establish that faith throughout Heathendom? Did the multifarious sects of schismatics but think of this aright, and give honest practical effect to their thoughts, what an advance would there not at once be made, towards the conversion of the world to that holy religion, which, after all, acknowledges but "*one* Lord, *one* Faith, *one* Baptism."

◆

The Rhode Island Convention.—In common with many of our brethren, we regard the coming Convention of Rhode Island with much solicitude. That Diocese has already been without a Bishop for two years; and while it amuse and delights others, who are the enemies of Episcopacy, it is a pain and grief to the true friends of the Church to see a whole Diocese remaining for years deprived of the services of two orders of the ministry, i. e., having neither Bishop nor Deacons. We do not hold the doctrine that "any Bishop is better than none;" but our opinion of the clergy of Rhode Island is such, that we could hardly bring ourselves to think that the choice of any Bishop, who will command a majority of their votes at the approaching election, would be an evil. With a faithful, efficient Bishop, who shall have a single eye to the glory of God and the good of the Church, Rhode Island may be made a Model Diocese. May the Great Head of the Church preside over the counsels thereof on this occasion.

◆

. Education on Christian Principles.—An article on this important subject will be found in subsequent columns, to which we invite particular attention. It clearly and forcibly sets forth the duty of those who, as Churchmen more especially, have any control over our collegiate system, and is altogether well deserving of careful consideration.

◆

The late Drought.—The Thanksgiving Collect for rain has been used, we believe, in all the Episcopal Churches in this diocese, since the late refreshing showers have fallen.

For The Churchman.

OUR MOTHER CHURCH OF ENGLAND.

BY ONE OF HER SONS.

NO. IV.

The concurrence of the State and the world with those who, on unsound religious grounds, repudiate the Sacramental system of the Church, is not, after all, unnatural or unreasonable, however it may seem so at first sight. For it is in that system that her divine power resides. Therein is her inherent strength—through it she exerts her most sacred influence. This power it is that makes her the object at once of the Statesman's jealousy and apprehension, and the worldling's animosity and dread; while they who, in the indulgence of latitudinarian views, the loose play of their private judgment, and the pursuance of a crooked path, find it thwart all their high-flown conceits, and bring to naught all their fanciful notions, have no other escape than either in its denial and resistance, or else by frittering it all away. They are all alike opposed to it; and they combine, as occasion offers, in waging war against it.

And this is scarcely to be wondered at, when we remember that from them all alike is required an obedience which it is irksome to pay, when the unruly wills of them all must be brought into subjection ere that obedience could be yielded.

Let us think for a moment, my Horatio, what it is that, as Churchmen, we must acknowledge and appreciate. Let me give it in the words of one of our ablest divines. "I will suggest," says Professor Sewell, "the vastness of the power claimed by the Church—a power which places it almost on a level with God himself—power of forgiving sins by wiping them out in baptism—of transferring souls from hell to heaven without admitting a doubt of it, as when 'baptized infants,' it is said, 'dying before they commit actual sin are undoubtedly saved'—the power of bringing down the spirit of God from heaven, and incorporating it in the persons of frail and fleshly man. Think, I say, of this stupendous power, and then ask if any human being could dare to assume it without authority from God himself. If such authority has never been given, then the Church, in every one of its most solemn acts, is guilty of the most frightful blasphemy that man can conceive. If it has been given, is it not a fearful thing to make light of or dispute it? And when, in this dull, cold, mechanical age, men say that the age of miracles is gone by, that the time is past for spiritual gifts, and the deification of men, and supernatural communication, and all the dreams, as they dare to call them, of the superstitious infancy of the world—remember that even now the Church is upon earth claiming every day, and exercising, the same stupendous power as it exercised in the first ages of Christianity. And though the world has grown old, and faith is waxing faint, and the power of vision is departing, and man's being is sinking down into a dead shell and husk of matter, emptied of the glorious spirit which once seemed to animate and color it; still before our eyes there is a daily miracle working, and a divine power as strong as at its first appearance, and a body perpetuating the inheritance as a supernatural gift, and a communication open between heaven and earth,"[*]

Now to claim, to assert such a power as this, my Horatio, might well affright the statesman, and appal the world. It is indeed a startling fact in this "dull, cold, mechanical age." And he who "receiveth not the things of the Spirit of God," must ever be startled by, because he cannot, and will not comprehend it. Yet is it all strictly, wholly true. Look through the Prayer-Book,—examine its Baptismal office, its Communion office, its Ordination office,—and you will see that there pervades it the assertion of such a power, beyond all cavil and dispute. Well may it be declared, that "if such authority has never been given, then the Church in every one of its most solemn acts, is guilty of the most frightful blasphemy that man can conceive." And it is no new thing. The Church has always claimed, asserted, and exerted it. Only the great fact has been lost sight of. The State has done all it could to overlay and obscure it,—the world has systematically and characteristically scouted and resisted it,—and false brethren within the Church, yea, in her very Ministry—men "wise in their own conceits," and untrue to their own cause—have slighted it, and explained away, notwithstanding the awful reflection, that if it has been given, which they cannot deny without falsifying their own acts and deeds, it is verily and indeed "a fearful thing to make light of or dispute it." Whence got they their very commission but through that power? By what other authority were they made "Ambassadors for Christ?" O! it is indeed a fearful, a most fearful thing, Horatio, to "make light of or dispute" a power without which what men do, or pretend to do, were a solemn mockery, an awful delusion, and an artful snare! It is by men thus deceiving themselves and others, that so much mischief has been done to our dear Mother Church of England. Literally, is it not a persuading of a man's self to believe a lie? Aye, and not only to believe, but act upon it too! He gives way to his own fancies—he does what is right in his own eyes. He begins with questioning this little thing—then he disputes another—then he resists—and then he disobeys—and finally he rebels,—or, if not, he dissembles, deceives, and defrauds: there is no alternative.

> "Dangerous conceits are, in their nature, poisons,—
> Which, at the first, are scarce found to distaste;
> But, with a little, act upon the blood,
> Burn like the mines of sulphur."

Such was Shakspeare's opinion, than whom there have been few shrewder observers of the inner workings of human nature—few apter students in the philosophy of the human mind. And we have only to look at the various heresies prevailing, which may be traced to such "dangerous conceits," and to the schisms they have created, in the Church, to see what "mines of sulphur" they have set a-burning throughout Christendom. "Naturally," says Baxter, "men are prone to spin themselves a web of opinions out of their own brain, and to have a religion that may be called their own. Men are far readier to make themselves a faith than to receive that which God has formed to their hands; and they are far readier to receive a doctrine that tends to their carnal commodity than one that tends to self-denial."

And here we have an explanation of the remarkable, the almost anomalous circumstance already referred to, namely, in the general, the natural unwillingness of men to receive a doctrine "that tends to self-denial,"—their readiness to prefer one "that tends to their "carnal commodity." For the Church's doctrine, the Church's system, is full of self-denial. The Statesman it calls upon to deny himself in political ambition, and the pomp of power,—the wordly man it requires to resist "the lust of the flesh, the lust of the eye, and the pride of life,"—and of the man proud of his intellect, and conceited in his mind, it demands docility, humility, and submission. From one and all it claims obedience. Its doctrine is one that involves a principle of resignation, and an obligation of restraint. Not the Church only, but Christianity itself, though regarding us as slaves by birth, does not profess to set us free, but only to make us servants to another master,—telling us nothing of freedom, rights, independence, power; but everything of obedience, duty, dependence, weakness. We do not find the Apostles ever boasting of their *freedom*, but acknowledging that they are *servants*, nay, rather *slaves* of Christ—for such is the word employed both by St. Paul, St. James, and St. Peter—δοῦλοι, slaves. We are to take a yoke upon us—that of Christ, whose body is the Church. And our Church does not speak of *freedom* as the great blessing of God, but of a *service* which is "perfect freedom." Yes, my Horatio, it is a *service*,—a holy, a heavenly one; but still a *service*. And what our Holy Mother says to one, she says to us all—

> "If freedom's word
> Finds in thy breast an echo, lay aside
> That right-asserting attitude of soul,
> E'er in the Christian's temple thou abide,
> Where he who dwells must dwell on bended knee,
> *From his own merits praying to be free.*"[*]

Yet how little is all this inculcated—how much less, alas! is it practised—by many who are "set over us in the Lord,"—that Lord whose we all are, and whom we must all serve!

And as respects the Church of England—to which, of course, my remarks are meant more immediately to apply—there is, as a direct consequence of this, on the part of all those who thus either oppose or withhold such teaching as this, which is so clearly and so simply her own, the utmost hollowness of principle, the grossest inconsistency, and the veriest bad faith. They nullify their own profession—they contradict their own assertions,—in one word, *they act a lie.* As regards the Sacraments of the Church, this is notoriously and emphatically the case. In the Sacrament of Holy Baptism, though they devoutly pray that God would sanctify "this water to the mystical washing away of sin;" and, after it has been applied, solemnly declare to the people that the child baptised with it *is regenerate*, and then yield hearty thanks to God that it hath pleased Him thereby to regenerate the child; yet will they turn round and deny that any such Baptismal Regeneration has taken place, or that there is any such thing in the Christian system! And so again with the Sacrament of the Holy Communion. They tell the people, in the Exhortation which they read from the Prayer-Book, that it is "the most comfortable Sacrament of the *Body and Blood of Christ*," and that this *Body and Blood* is their "*spiritual food and sustenance* in the Holy Sacrament;" yet will they assure you, both by word and deed, that it is nothing of the kind—that so far from its being "spiritual food and sustenance," it is nothing but "mere bread and wine;" and that instead of its being "so divine and comfortable a thing," instead of its being a spiritual eating of the Flesh of Christ and drinking of His Blood—all which, mind, they have already solemnly pronounced it to be—it is, after all, but an empty ceremony, a simple religious rite, a mere ritual commemoration! It is truly an awful state of things. Yet there it is, Horatio, mince the matter as they may.

And they, let it not be forgotten, who are thus ministering to all this mischief, are men with solemn vows upon them to inculcate and uphold the very doctrines which they are thus denying and opposing! They are doctrines clearly enunciated in that Book of Common Prayer to which they have solemnly declared their assent and consent,—a Book which, in the words of its Preface, to which they have also assented and consented—"doth not contain in it any thing contrary to the Word of God, or to sound doctrine, or which a godly man may not with a good conscience use and submit to, or which is not fairly defensible against any that shall oppose the same." Yes, Horatio, all their views, their yearnings, their machinations, run counter to all this. And yet they are the men who, thus slighting our Holy Mother, and contending against her, assume to be the sole depositories of evangelical truth, and would have us all submit to their intolerant yoke. May we not emphatically exclaim—

> "From such apostles, O ye mitred heads,
> Preserve the Church!"

One cannot much wonder at desertions from the Church of England, however one may deplore it. And it may not be amiss to conclude this epistle by adducing the memorable words—so closely bearing upon the subject—of our good Bishop of Exeter, in answering an address from certain of his clergy, and leave thee, dear Horatio, to mark, learn, and digest them:—"If Romish principles," said the Rt. Rev. Prelate, "have indeed prevailed, and do still prevail, among many members of our Church—what has led to this most lamentable result? I will frankly state my own conviction, and will, as your Bishop, invite you, not to adopt it because it is mine, but to give it, on that account, your grave consideration. I believe, then, that to earnest-minded, intelligent, and reflecting men (as we must own many of those who have left us to be) the most effectual of all the inducements to abandon their loyalty to their Church, has been *the wanton disregard of the principles of that Church, which is too often exhibited by many even of her Clergy*. For instance—when we see Ministers of large and populous towns acting as if it were their main duty to raise, or keep alive, some ignorant prejudice—or to swell some low party clamor—among their people, decrying and calumniating, it may be, neighboring Ministers, more active, more zealous, and therefore more successful than themselves—limiting, meanwhile, their own services within the narrowest bounds—neglecting those plain directions of their Church which they have solemnly pledged themselves to fulfill—'keeping holy' none of the prescribed festivals in commemoration of Apostles, Saints, and Martyrs—closing the House of God, except on Sundays, as if among the countless thousands committed to their charge, there were none who are desirous of joining the 'Communion of Saints' on any other day. Still worse, talking, and even teaching, of the Church, which is the Body of Christ, as if it were an empty name—of His Sacraments, as if they were mere ritual ordinances—of the whole wondrous and mysterious scheme devised by God's wisdom and mercy for the restoration of fallen man, as if it were solely a matter of internal personal feeling. When, I repeat, we see and hear these things, we may condemn, we must lament, but we cannot wonder, at the indignant impatience which has driven sensitive and earnest minds to seek, even in the corrupt system of Rome, something less unsatisfying than what they have been compelled to witness at home." R.

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[*] Sewell's Christian Morals.

[*] Williams.

OPEN COUNCIL.

*** Under this head we shall admit the contributions of men of different views in the Church, where their opinions are expressed with fairness, and their object is charitable and good—believing with Bishop Watson, that "whosoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth."

Audi Alteram Partem.
"Counsel and conversation is a second education, that improves all the virtues and corrects all the vice of the former, and of nature itself."—Clarendon.

A DEFENCE OF THE MEMORIAL.

Whether the questions and points suggested by this document before the Church, will soon or ever be satisfactorily settled by discussion, we need not anxiously inquire. God will settle it in His own good time. One thing is certain—no one can read it with calm, unprejudiced eye, without an earnest hope that whatever good it may contemplate, may not be defeated by rash judgments, precipitate denunciations, or superficial reasonings, based upon false or fallacious assumptions. Its sole purport is to draw out the Church to fulfill her mission in the true and undoubted spirit of her Lord. More than this it does not wish, it does not ask. It suggests no measures of ecclesiastical policy but what lie in the straight line of Evangelical, Protestant, and Catholic duty.

It aims simply at two great objects. One is the extension of Gospel truth through the medium of our ecclesiastical system; the other is, a greater union among those who profess the Gospel. If these objects can be proved to be impossible, the memorial will have nothing to urge. But if Christ must reign by ceaseless increment until the end, and if Christ cannot be divided, then the Church has her work to do for the promotion of both ends; and if she does not at least aim to do, she is not faithful to the charge she has received. Extension and unity, then, constitute the two factors for the object proposed. The former, the Church, must secure, not by any sacrifice of principle, but by some relaxation of, what seem to others, her more rigid features; the other she must promote by a more conscious fellowship with all who love the Lord Jesus Christ. It may indeed be made a question, as it is with the present writer, whether this latter is not in reality the great question of unity itself. Can we cut off a portion of Christ's body without severing ourselves? And can we say, in truth, that they who love Him, and in this love would die for Him, as much as any of ourselves, are not a part of His body?

But here let us not be misunderstood. We mean not by unity to assert identity. No two men, no two minds, can be the same; no two bodies, and no two Churches can be the same, but they may be one. Love implies difference, not identity. It is the difference in nature, in the universe, that makes the parts hang together, and if you could destroy that difference, you would annihilate the world, matter and mind. In this stage of our existence, at any rate, difference is never to be overcome, and therefore never to cease; and, even in the world to come, the unity of bliss may exist in a difference of glory. *Omnibus una salus sed gloria dispar.* However strange, then, it may sound, we are not to forget that Christian unity and Christian love do not imply *identity*, but *difference*. Nay, in nature, in material nature, at least, the very difference produces the unity.

And why should it not be so in mind? However much men may agree, there is always some difference. No two minds are cast in the same mould; no two thoughts are identical; and yet they may be, and often are, linked together as one, where it would oft require more than a microscopic tube to descry the difference. There is a science, we know, of infinite approximations, where, for all practical results, difference vanishes, but where, how much soever reduced by successive operations, it must ever continue to exist, to all infinite ages. The result is not, and never can become, identity; and yet it is an approximation that makes it unity. A happy lesson thus addressed to us, even from the exact sciences, may teach us not to expect more in the science of faith. If we are cautioned "to agree with our adversary on the way," and thus to waive a point of worldly difference, ere we approach the tribunal of justice, shall we do less whilst we all profess to be "on the way" to our Eternal Judge, though we all have His name on our banners, and proclaim ourselves His followers? Let us at least aim at that unity in the Church of God, that we must admit in the State. Parties may differ in the latter, *ad internecionem;* still they cannot deny the rights of citizenship. Can party spirit be more stringent in the republic of God, *civitas Dei?* Shall we discard our brother, because he cannot see, understand, comprehend, or think as we do, though he believes in the same Lord, adores the same God, and venerates and honors the same revealed word?

But enough of this at present. We repeat, that the aim of that paper now before the Church has only those two objects in view—Extension and Unity. If, instead of promoting one or the other, or both, it should, by opponents, only be made an apple of discord, we would rather see it scattered to the winds or committed to the flames, than be abused for such a purpose. But in that case, let the blame rest where it deserves. The Apostles were not responsible for the storms of persecution. Christ did not mean that His Gospel should unsheath, though He *did* predict that He "came not to send peace, but a sword." When we read articles in our papers, giving utterance to suspicions, denunciations, or opprobrious epithets, we can only say that this is any thing but the right *spirit*, and of course cannot be the right *way*. Such vituperation is a signal, at least, for the pacific party not to answer. For to be equal, we should be obliged to descend to the same level, whether of epithet or recrimination. We cannot do this, and therefore we are mute.

The first thing here is to know and understand what is to be done, and what can be done. The memorial proposes—what? To tear down the Church? Nay, but to extend it, to enlarge it—standing as it is. It would neither remove foundation nor walls, but let its gates stand open, that not only the light and the air of Heaven may have freer entrance, but that its sound may go out into all lands, and dispense its blessings to all who will receive.

And here the Church is reminded—

1. She has a mission to perform—"To preach the Gospel to every creature." This embraces, if possible, every individual soul. It means at least to exclude none. Are her restrictions such that she cannot gird herself for this work? Or must she leave this to others beyond her censure or approval?

2. She has a treasure committed to her, which is in her charge, for the salvation of the world. "Trade—Occupy till I come"—is the language of that "Nobleman who is gone into a far country."

3. Freely she has received, and freely she is to give. Not to wrap the talent in the napkin for safe keeping there, but to circulate it that it may return with gain.

4. She is thus a steward over God's manifold gifts, and would she be faithful she must be liberal—not profuse and lavish—not prodigal; but generous as her Master, freely giving where He gives all, and has given Himself for all.

5. Nor is she to forget, in the midst of all, that she is to act prudently and wisely, as much as generously and freely. Her problem is to devise the way how to fulfill her mission, and yet not exceed it. She is not to cast away her treasure to be trampled under foot; she is not to degrade herself by means or measures that would arouse hostility, or awaken contempt. But it is also a question whether she *can* lower herself in this good work—whether she *can* exceed her mission in efforts and preparations for it? As there is no excess of virtue, there can be no excess of religion. Both cease where duty ends. To talk of supererogative works is idle. No man can do more than he ought, in order to do what he ought. More than this, at least in the sight of God, he does not; and hence, with all our parade of eminent saints, we shall always feel ourselves but eminent sinners. Treasures of merit, if not found in Christ, are Utopian dreams.

The Church, then, *cannot* lower herself in extending the Gospel. Nor can she exceed her limits. She either *does* or does not proclaim it. If she does not, she is unfaithful; if she does, in whatever way that be, she does it right. Whether she calls upon and commissions every one of her sons to do it; or whether she gives commission to others who are "casting out devils" without her commission, she does it right, solely because she enlarges her field to preach the Gospel. This is her business. This is her high and solemn calling. This is the sole aim of her institutions, and the one only comprehensive work for her on earth to spread the Gospel. Whatever else grows, or may grow, out of this, we must leave to the blessing and direction of God. She is not answerable for results. God will take care of these, and will reign and rule as He always has. We as *a* Church, or as *the* Church, have a work to do; let us do it, earnestly, cheerfully, liberally, conscientiously—go and scatter the good seed, fall where it may. Encourage and cheer the glorious tidings of great joy onward. Let no petty distinctions, no puerile differences, stand in the way. Forget every consideration where Christ is to be learned, and merge every thought in that one; and when the wickedness of this world is all subdued, and brought into obedience to God—when there shall be no more corruption, and iniquity, and guilt, and misery, to overcome, then we will eulogize the superiority of our excellent forms, the dignity of our ecclesiastical system, the conservative character of our institutions, and the exclusive privileges of our Orders and Succession. But *until then*, let us remember we have no time for this—none to spare to eulogize ourselves, until the Church has fulfilled the mission—"preach the Gospel to every creature." If this is radicalism, be it even so, we cannot help it.

C. F. C.

CHURCH BROTHERHOODS.

Mr. Editor:—I see in *The Churchman* an advertisement offering a prize for the best essay upon the subject of Church Brotherhoods. Have you any objection to admitting a very short essay upon the negative of this question, and allowing me to say a few words in a very sincere and kindly spirit, about the deep regret that I cannot but feel at the extension of these societies? Will any candid mind read and do away, if practicable, with the following weighty objections which oppress my mind in regard to their movement?

Objection 1st. Such societies multiply the purpose and design (as far as I can see) of the Divine organization of the Church. What is the ground and platform of such associations? I quote from one when I say it is the association for the purpose and design "of the mutual care and relief of *its members* when sick and disabled; to succor *their* widows and orphans; to promote among its members, as partakers of the same faith, Christian fellowship and love." There is then added, "To administer according to *their ability* to other than their own members, especially those of our own communion," &c.

Now, I ask is there here any thing more than that which every baptized member of the Church is bound to by his baptismal covenant? Is not this care of the sick and distressed; this sympathy with and for the needy and oppressed, a bounden duty of the Church's society? Is it not taught to every child, with the duty to her neighbor, that he must so think and feel to all, and especially toward the household of faith? Does not the formation of a society in the Church, as a voluntary organization to such purpose, nullify and pronounce worthless her bond, union, and teaching to this *very purpose* and end? It stands upon the same footing as temperance and other societies. By their organization we practically ignore the power and worth of the Church to that end, and give up her ability for a true and healthful combat against such sins and sorrows. That they are *in* the Church does not one whit prevent their proclaiming lifeless the power of the Church; and only renders more credit to the assertion, because they should *know*, who acknowledge her lifeless, being her own children. Would any allow the influence of a stranger in the home, yield themselves to her guiding care—submit to her directing maternal assistances—unless the true mother were dead indeed? Is it not the same with that holy company and society, our mother the Church? If we bring in another society and organization to teach us our love and charity—if we call in the aid of some voluntary association to bind us in a common bond, what becomes of that love and charity, and common bond of care, which she from very infancy strives, like a tender mother, to cherish in our hearts? We ignore it. We proclaim that she can never teach that holy love—or, worse, can never show the power.

Objection 2d. Such association destroys that general charity and love which is the *duty* of all baptized into Christ. Look at the article of association I quoted, and which must run nearly similar in all. They are to succor "their" sick and distressed members; to secure to *their* "deceased members Christian burial." This is the first object; and then, "*as they have ability*," to others of the same faith. Is this that love and sympathy which the Apostle resembles to the human frame—"Whether one member suffer, all the members suffer with it?" Not to certain members first, and then, if they do not absorb all the power, to others after. Will not the natural working of this be to the uprooting and destruction of that feeling of brotherhood in the baptismal covenant which, alas, it is the little regarded effort of our mother to teach us? Thus eagerly are excuses for the neglect of duty embraced; and will not this be a ready excuse where such voluntary brotherhoods extend? "Such and such an one does not belong to our brotherhood? let his own take care of him; we have others of *our own;* they require all our care." Oh, sir, I fear, sadly fear, that some, by this means, are forgetful of the one communion of saints; we shall find many to say, "I am of Paul, I of Apollos," as though Christ were divided!

Objection 3d. They may, under certain circumstances, give rise to difference and dissension in the Church of Christ. I do not say this is their natural and general tendency, only that there are cases which may easily occur in which their evil effect may be experienced; and their being open to such evil should cause sorrow throughout ere they are embraced. For example: In some parishes, where the pastor has favored that movement, a Brotherhood had been organized, of which the wardens, &c., are officers, and members of the congregation are enrolled and interested. Now, in the Providence of God, the connection with that pastor is dissolved, and another is formed with a new rector who is neither a member of their Brotherhood, nor in favor of the institution. If a prudent man, of course he will avoid any opposition or cause of hard feeling;—and yet, I ask, in all the probability of human nature, when he declines to have any connection with them, or holds himself aloof, will not dissatisfaction arise? Will not dislike and unpleasant feeling be apt to spring up, and parties and divisions form in parishes? I have seen something like this already, and I believe it may be a fruitful cause of evil and disturbance.

Objection 4th. Such associations foster the secular spirit in the Church, and give way to the selfishness of a personal action toward a certain end. Many are willing to give upon security—all willing to lend upon mortgage. It is the spirit of the world to do unto others *because* they will do unto you. It is this spirit that is the bane of our Church, and we should struggle *against* it, not fall in with it. These associations minister to it, because they uphold the view of mutual bond or obligation. Members are willing to *give*, because they know they can (if they need) *claim;* and whatever they extend to others, they shall receive again. Nay, this is acknowledged and confessed as one great advantage of the system, that by forming such associations, an individual can secure to himself help and comfort whenever he may be in need and necessity. And it *is* an advantage—as a secular society, a most admirable benefit, to have such security; but when we come to view it in any other light than the light of the world, is it a spirit that any of us could wish to extend, who profess to follow His blessed example, who taught, "Do good and lend, *hoping for nothing again*, and your reward shall be great, and ye shall be the children of the Highest?"

These, sir, are my deep-fixed objections to the system of Brotherhoods, and the cause of my regret at finding efforts made for their extension. It is no party feeling or dislike to the organization themselves. I recognize in them much of good. Like temperance societies, they can effect a great benefit; like Odd Fellowship, they may be productive of a great deal of happiness; but they are not for, or of, the Church. They *ought* to be needless to any member of her. I acknowledge the unhappy gap which they step in to fill, and I see and lament the void which they seek to bridge; and yet, for all that, none the less is that vice-agent an interloper—that bridge a trap. If the effort and exertion—the energy and talent, which is expended upon these substitutes, and used for their edification, were only employed for the purification of our mother the Church—the renewing of her strength and truth in the communion of saints—the enduing of her glorious garments—so that her walls might be salvation, and her gates praise—if this were but done, I believe the world would do away with the necessity of these substitutes for the truth, and, in a more sanctified manner, the great object be gained.

R. W.

THOUGHTS ON CURRENT EVENTS.

We have more than once hinted at the fact, that there are several variant notions of liberty and democracy current in the world. One of these is of Greek or Italian origin, probably developed as each peninsula, independently of the other, out of similar circumstances. The ancient Greek or Italian knew that his very personal liberty, and that of his wife and children, depended upon the ability of his city to maintain her position among his neighbors. The capture of a city involved not only the ruin of all the citizens, in the modern sense of that word, but their reduction to actual slavery in the strictest sense. Hence the ancient idea of patriotism involved the entire devotion of the citizen, body and soul, to the public welfare. As a part of this devotion his private will was to be always postponed to that of the public. His idea of liberty involved those of the independence of his city, of other cities, of a general diffusion of political power, and of equality among freemen.

Another idea of liberty is of Northern origin, and originated among those races which overran the Roman Empire. These men valued very highly their personal independence, submitted to the authority of their leader as long as they thought proper, and left him whenever they chose so to do. Liberty, according to this scheme, consisted in the independence of the individual will, and democracy in the universality of such independence. This view, when carried to its extent, rendered liberty the equivalent of anarchy, as the Greek view is really consistent with the most absolute despotism, of which it is in truth only a form.

The Greek or Italian notion found its way into Gaul through the Roman colonies, which ultimately became the French cities. The idea of independence was modified to that of privilege, but those of equality among themselves, and of the entire submission of the individual to the public will remain, and now constitute the sole idea which a Frenchman has of liberty or democracy. The progress through the feudal system to despotism has destroyed altogether the Northern idea of liberty, and rendered that of privilege hateful; since no privileges remainedexcept those of the nobility.

In England a very different state of things produced a very different result. The Anglo-Saxon idea of liberty was originally precisely that of the other Northern nations; but when it came in contact with the Norman conquerors, it was obliged to be modified into that of restraining the supreme government by checks and balances. These checks and balances were rested on privileges. They were the privileges of the people, who were here successful in their struggle with the central power. Hence until French ideas were imported into England, privilege was there a popular idea.

We have mentioned three ideas of liberty—th French, a modification of the ancient Greek and Italian ideas; the English, a modification of the old Teutonic notion; and that old Teutonic notion itself, which is now reviving, and again making itself felt: for instance, in the idea of free trade.

The history of our own country shows the existence of all these ideas among us. The Teutonic idea was, we suppose, never extinct in Germany, where it became one of the elements of the Lutheran theology, and, in fact, soon outran Luther himself in the shape of the Anabaptist theories and in the revolt of the peasants. In England it recommended itself especially to the favor of the Puritans. The notion of private judgment in religion being precisely the same thing, when applied to the forms of public worship. Hence it has happened that the notions of liberty and democracy which have prevailed in the Northern states, have been very much upon the Teutonic type. In the South, where Puritanism did not prevail among the early emigrants, the type which then prevailed in England took root. The idea of privilege being developed into that of State Rights. The constitution of the United States is really a compromise among these conflicting ideas. The French, or rather the Greek type, made its appearance in the convention which framed that constitution, in the shape of a project of a constitution presented by Alexander Hamilton, in which a strong central government, based on universal suffrage, was the leading idea.

The three parties which have prevailed in the United States are founded on these three notions of freedom. We say three, for there have always been that number, although only two have been recognized, because two of the three have generally acted together under the common designation of democratic. The only exception the Southern States' Rights men revolted from General we can call to mind was when the late Mr. Calhoun and Jackson, who having commenced his career upon Teutonic principles, when in power adopted the Greek ideas, to an extent intolerable even to the followers of Hamilton.

These reflections have been excited by the perusal of two most extraordinary documents which we have seen during the last week—Senator Sumner's speech and Mr. Wise's letter to Mr. Adams. It would not be easy to produce any papers which would be more ominous of evil, or would more fully bear out our assertion that the public state of the country was very bad, than these.

Mr. Sumner goes to the full extent of Teutonic ideas of liberty and private judgment, when he takes the ground that he, and of course any other man, swears to support the constitution in the sense in which he understands it. It follows that, he and every other man is only bound by the constitution and laws in the sense in which he understands them, which is precisely equivalent to not being bound at all. We were about to say that he maintains this wild opinion, destructive of all government and of all good faith among men, by logic worthy of a schoolboy. But, in truth, his logic would be flattered by the assertion. It is of a kind which the good sense of schoolboys would relegate from the play-ground dilemma that a man must either swear to the constitution in the sense in which he understands it, or in that in which he does not understand it. All men of plain sense know, that all such oaths are intended to bind the juror to sustain the instrument which he swears to support in the sense in which it binds him, and that is its true sense. What the true sense is, may be sometimes a question to which different men may honestly give to the nursery. Nothing can be more absurd than his different answers. In that case, there is some tribunal which has authority to decide the dispute, and whose decision is conclusive as to the meaning of the instrument. When this decision has been given before the oath, there can be no doubt that that is the sense in which the oath recognizes the document. A man gives a note, payable six months after date. There was a time when it was not settled whether a month meant a lunar month or a calendar month. It was then perfectly possible for the two parties to affiix a different meaning to the word. But when it was settled that it meant a calendar month, the payer was bound to wait six calendar months just as if that had been his original understanding. If the decision had been the other way, the drawer would have been bound to pay at the end of six lunar months. But after the decision is made, both parties are bound to understand the note in the sense which the decision has given to it. Mr. Sumner is equally bound to accept the constitution in the sense which the decisions of the Supreme Court have given it. If he be not, there is an end of all hope of a settlement of any question whatever; an end, in fact, of all government and of all law.

But if Mr. Sumner has carried to the length of absurdity the Teutonic notions of liberty, Mr. Wise had done the same thing by the English, or rather by the Greek. The English notion has assumed, as we have remarked, in the United States, the form of State Rights. In this form, it is a little liable to degenerate into the Greek type, when applied with reference to the central power. In other words, the idea of privilege is liable to be exchanged for that of absolute independence. Mr. Wise falls into an error analogous to this, when he speaks of slaves being as much property as houses. He forgets that slaves are property only by force of local laws, while houses are property by the law of nature. Thus this is the mistake which is made by all Southern men when they insist on their right to carry their slave property into the new territories. Nobody wants to prevent them from carrying any thing there which is property by the law of nature. That which they claim is to extend their local laws, so that, that which is not property by the law of nature, may be made property in the new territories. Slavery rests on local laws. Such laws were once supposed to prevail universally in the United States, although the courts of Massachusetts, after they had been understood to prevail there for above a century, discovered that it was all a mistake, and that the thousands of negroes who had lived and died slaves within her borders, had been legally free all the time. But these local laws have been abolished throughout the Northern states, and in the greater part of Europe. Mr. Wise should, therefore, reflect that the local laws of Virginia have no force beyond her borders, and that those who are not bound by them will not recognize the justice of the notion of equal property in a house and a man. A notion which is, by-the-way, a good deal in advance of, or rather behind, that law itself.

There are other ideas in Mr. Wise's letter, which are, if possible, even more wild. He forgets that there are shades in the nature of property, and that it is possible for the proprietor to owe a duty to the property. No man has a right to leave his horse to starve. The horse is a sentient being, and it is the duty of the proprietor to treat him kindly. It is his duty to provide for the wants of his animal nature. Mr. Wise would, we suppose, be among the last men to deny this. But by a parity of reasoning, if a man have property in a being which has an intellectual nature, and an immortal soul, he is bound not to let them starve, just as much as he is bound not to let the animal nature of his horse starve. We are speaking of moral obligation, not with any reference to the loss of property which the physical starvation will bring about, and the intellectual and spiritual will not.

Mr. Wise thinks that slavery and the slave trade have been the means in the hands of the Almighty for civilizing Africa, and even defends the slave trade on that ground. We agree with him, that the Almighty has worked good out of these things; but we believe that men are not justified in doing evil that good may come of it. We believe that the cruelties and treacheries of the slave trade were evils, which men would not be justified in committing by any good which they might produce. We believe further, that the cessation of the slave trade was just as necessary to the civilization of Africa as its existence. For its existence in Africa itself would be an effectual bar to the progress of civilization, which cannot coexist with endless petty wars and perpetual distrust. Moreover, the progress of civilization among the slaves, whose descendants are to be the instruments of civilizing Africa, is prevented by the slave trade. It operates in two ways. It lowers their average civilization by the continual introduction of the uncivilized element, and diminishes the element of kindness in the relation between master and slave, both by the distrust which the new importations excite, and by the facility which the trade affords of supplying the places of those whom the absence of that element may destroy or drive away.

But if the [slave trade and American slavery are Providential instruments in the civilization of Africa, and, we believe, that they are, the slaves must be prepared for the parts which they are to take in the great work. This is the duty of the masters and mistresses. Every one who is in that position should ask him or himself, if he or she is truly teaching his or her slaves as intellectual and accountable beings, not as machines, or even as brutes. We know that we can conscientiously give the right answer. But we greatly fear that the majority cannot. This is the true sin of slavery. Slaves cannot be safely set at liberty, either in this country or in Africa, in the condition in which the great bulk of them now are. This is the defence of slavery; and we believe it to be a sufficient defence; but it involves the duty of efforts on the part of the proprietors to improve that condition.

The great evil is that the whole matter has now fallen into the hands of unprincipled politicians on both sides, who will use it as a means of rousing the worst passions of the people. The documents of which we have been speaking are instances of this. The danger, the political danger, is imminent, and includes the spiritual welfare of thousands, perhaps millions of souls. The Church has a clear duty to perform. It is to promote peace and good-will among men. This can only be done by teaching, in the North, submission to the law, in the South, by enforcing the duty of instructing the slaves in the things which belong to their eternal peace.

Baltimore, September 19, 1854. H. D. E.

ADVERTISEMENTS.

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R. K. & Co. respectfully invite purchasers to inspect their unequalled stock of plain and ornamental Pier, Mantel, Oval, and other Mirrors, Bases, and Window Cornices, superb Picture Frames, &c., &c For *unique and chaste design, beauty and variety of style* and *excellence of workmanship*, (being wholly manufactured by themselves,) combined with low prices, R. K. & Co. challenge competition. They would further remark that theirs is the only House that manufactures the above articles throughout, as they will at all times be happy to show their visitors by taking a walk through their extensive Factory, where the goods can be seen in every stage of manufacture. Another branch of their business is the manufacture of all kinds of Ornamental Composition Work—gilded or otherwise—for Interior Decorations of Houses, Steamboats, &c. Designs can be furnished at short notice by an accomplished designer exclusively in their employ. je10-1y-5

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LITERATURE.

ENGLISH MINOR POETS.

The term minor poet, which has an accurate, general well understood signification in English literature, has not as yet been applied to our American authorship. The reason for this, if we looked into it, might not prove complimentary to the national vanity, since it is not because we have no minor authors that the term is not used, but because there are no majors. Our poetical literature is altogether in its minority. The term is a relative one, in its use in England, in other senses than the comparison of absolute merit. It applies to subject and quantity as well as quality. Had Milton written only his Allegro and Penseroso, or Shakespeare only his sonnets and miscellanies, they would have been but minor poets, though they might have attained the highest degree of perfection of which their compositions were capable. Gray is a minor poet on the score of quantity. Had he multiplied his odes, he would, like Wordsworth, have been among the *dii majores.* The kind as well as the degree would seem sometimes to prevail in this distinction. Dramatic writing does not suggest to us the term minor authorship; but Addison is a minor poet, notwithstanding the success of his Cato, and Gay, while he reaps the full honors of his Beggar's Opera. If quantity again were all, the epithet would not be applied to Thomson and Cowper. In the last resort of the argument, after all exceptions have been taken, it would seem to be the result, that in English literature, Chaucer, Spenser, Shakespeare, Milton, Dryden, Pope, Wordsworth, with Ben Jonson, and the more prolific of the dramatists, are the only ones who can, in the general assembly of Parnassus, repudiate the diminishing appellative. It might be determined from the character of their poems, that Burns, Byron, and Shelly should not, with propriety, be called minor poets. Thus minor poetry is a relative term with various and shifting elements of difference, not always easy to define or value—while in the aggregate it is a potential phrase in English criticism. Its use tends to raise the standard of production. For the good of our own country we trust that some great, fertile authors may arise here to give food for the comparison, so that we may class our minor authors at as early a day as possible. We should have none of that delicacy in the premises experienced by the student at Oxford, who upon his theological examination, being asked what was the difference between the minor and major prophets, and the words suggesting no tangible ideas to his mind, replied that he had too much respect for them to make such invidious distinctions.

So much for the words "Minor Poets," which we have placed at the head of this article apropos to a few examples before us in the latest issues of Messrs. Little, Brown & Co.'s edition of the standard British Poets. They are of several periods, and we shall glance rapidly at them in their order as to time.

A flourish of trumpets from the fields of chivalry, and enter the two young gallant poets, Wyatt and Surrey, of the Court of Henry VIII. They were warm friends with some disparity of years. Wyatt was some thirteen years the elder, so that, though they both died young, Surrey survived to write his friend's character,

> Wyatt resteth here, that quick could never rest:
> A head, where wisdom mysteries did frame;
> Whose hammers beat still in that lively brain,
> As on a stithe, where that some work of fame
> Was daily wrought, to turn to Britain's gain,
> A visage stern and mild; where both did grow,
> Vice to contemn, in virtue to rejoice.

They were both in public employment, and served their country, and, according to the fashion of those good old times of polite barbarism, both of them had the priviledge of residing in imprisonment in that antechamber of the grave, the Tower of London. Wyatt escaped to rural retirement, to write to his friend, John Poins, of the instabilities of courts and the securities of nature; the gallant Surrey to walk forth to a scaffold. It required a great deal of art for a man of wit in those days to keep his head on his shoulders; unfortunately, as in the case of Sir Thomas More, that most wretched of all the miserable State executions in English history, the more wit a man had, the less likelihood was there of his keeping his head in its place.

Of these two poets, Surrey had the most variety. The chief topics of each, however, are the mysteries of affection and the metaphysics of passion, the omnipotence and power of love in working impossibilities, and its failure in each particular case, if we may judge from the atmosphere of sighs and oceans of tears ventilated and poured forth on so many distressing emergencies. The lover is always in supplication and misery. Wyatt, whose poetical tenderness was more than rumored in his day to have been called forth by the beauties of Anne Boleyn, before her Queendom, and in her misfortunes, complains unweariedly of his Lady's cruelty and of the despotism of Faney, "bewails the pain he endures when banished from the mistress of his heart," and "compares his suffering to those of Tantalus." Surrey, who describes "the restless state of the lover when absent from the mistress of his heart," but perhaps from feeling that enough had been said on this subject by his noble-hearted friend, he sometimes varies the measure from the elegiac. True men were they both, masters of a genuine refinement and purified imagination in their affections. They teach us "nobler loves and nobler cares."

Poor Sir Thomas, after a hundred pages of his poetical suffering, "sighing like a furnace," we close his volume somewhat wearied by the monotony of his strains, but cheered at the last by that fine animated "Complaint of the absence of his Love:"

> Westward the sun from out the east scant shews his light,
> When in the west he hides him straight, within the dark of night;
> And comes as fast, where he began his path awry,
> From east to west, from west to east, so doth his journey lie.
>
> The life so short, so frail, that mortal men live here;
> So great a weight, so heavy charge the bodies that we bear;
> That when I think upon the distance and the space,
> That doth so far divide me from my dear desired face,
> I know not how t'attain the wings that I require,
> To lift me up, that I might fly, to follow my desire.

That whole poem is in a stately measure, and does justice to the noble head of the author, preserved to us by the pencil of Holbein.

Surrey is one of the sweetest of all the English poets. There is a May dew freshness of the early year with the invigorating sense of morning about his verses, as he proceeds to make nature the confident of his chivalric sentiment. Hear him as he goes forth:

> When summer took in hand the winter to assail,
> With force of might and virtue great, his stormy blasts to quail:
> And when he clothed fair the earth about with green,
> And every tree new garmented, that pleasure was to seen:
> Mine heart gan new revive, and changed blood did stir,
> Me to withdraw my winter woes, that kept within the door.
>
> "Abroad," quoth my desire, "assay to set thy foot;
> Where thou shalt find the savor sweet; for sprung is every root,
> And to thy health, if thou wert sick in any case,
> Nothing more good than in the spring the air to feel a space.

There is a little poem of his in the ballad style, How no age is content with his own Estate, and how the age of children, is the happiest, if they had skill to understand it;" which is very felicitous both in its well-toned language and philosophy.

It is noticeable of both these poets that they partook of the religious earnestness of their times. They knew both how to love and pray. Their plentiful "sonnets to their mistress' eyebrow" are followed by diviner meditations. Wyatt versifies the Penitential Psalms, and Surrey also paraphrases the lyrics of David, and gives us an eloquent version of Ecclesiastes. We may observe this love of sacred poetry at a later day in so reckless a lyrist as Herrick. In these old poets, as in the old castles of their times, the way to the chapel is through the boudoir and the drawing-room. The heavenly fervors seem to derive strength from the cultivated human susceptibilities. In modern times all this has been changed. The progress of the age has made religion the exceptional emotion of life. Pious gentlemen of Queen Victoria's court keep their devout sentiments to themselves. The sacred poets of the present day are no longer gallants. There is a division of labor in the matter. Perhaps in the older day the culture was less dwarfed and stinted. Poets were whole men, and approached nearer to universality in the expression of their life.

From Surrey to Gay is something of an interval. Executions were not so fashionable at court in the reign of Queen Anne as in the age of the Eighth Henry. The warm, fervid, implicit religious feeling had become extinguished among the wits. Nature was little talked of, and sentiment was roughly handled in the satirical way of the times. The topics of the muse had multiplied, but they were more frivolous. The gossip of Gay's "Trivia" suggests the derivative trivial.

Thackeray has described the humors of that poet's character: "Lazy, kindly, uncommonly idle; rather slovenly, I am afraid; for ever eating and saying good things; a little, round, French abbe of a man, sleek, soft-handed and soft-hearted." The portrait before us answers to the epithets, fat, laughing, round, plump John Gay;—an appropriate name, as if fate had designed the character; though he could have his dull hours, too, at times. Johnson, who has written his life—one of the pleasantest of his biographies—in which he seems gently to sport with the man, and take him on his huge knees, tells us, "Gay is represented as a man easily incited to hope, and deeply depressed when his hopes were disappointed;" adding with that subtle knowledge of life and the world which marked his conversation, "This is not the character of a hero; but it may naturally imply something more generally welcome—a soft and civil companion. Whoever is apt to hope good from others is diligent to please them; but he that believes his powers strong enough to force their own way, commonly tries only to please himself." In this account of Gay, Johnson writes as he talks, and we might readily suppose the whole to have been taken down, from his lips, by Boswell. The great moralist, tender to his weaknesses, plays off Gay with the ease of a superior nature. The story of his fortunes with the South Sea Company is told with no little humor. Johnson's quiz of the poetical machinery of the Trivia is exquisite. From this ingenious description of the London streets we quote—as the poem is less read than it deserves, a finished little picture out of the out-of-door

BOOKSTALLS.

> Volumes on shelter'd stalls expanded lie,
> And various science lures the learned eye;
> The bending shelves with pondrous scholiasts groan,
> And deep divines, to modern shops unknown:
> Here, like the bee, that on industrious wing
> Collects the various odors of the spring,
> Walkers at leisure, learning's flowers may spoil,
> Nor watch the wasting of the midnight oil;
> May morals snatch from Plutarch's tatter'd page,
> A mildew'd Bacon, or Stagira's sage;
> Here sauntering 'prentices o'er Otway weep,
> O'er Congreve smile, or over Durfy sleep:
> Pleas'd sempstresses the dock's famed Rape unfold,
> And Squirts read Garth, 'till apozems grow cold.

Parnell was something similar to Gay in his association with the wits. He was a favorite among them, an Irish parson who came to London to spend his tithes in the society of Swift and Addison. He was a good poet, who could divide the honors of the town with Pope in the translation of the first book of the Iliad. He made many other good versions of the classics; but his great hit with the world is his little poem of the "Hermit," written to "vindicate the ways of God to man," and unfold that perplexity of the seeming prosperity of the wicked, which was too hard a problem for David to disentangle till he solved it in the sanctuary. The lesson is displayed with thrilling effect in the "Hermit." The boldness of the illustrations ventures to the extreme verge of propriety. We remember the feeling of fright and horror with which it inspired us on first reading it when a boy.

Pass on, gentle Parnell, with thy love of the classics and fondness for the London wits, and make way for thy companion in the volume the devoted admirer of Addison, Thomas Tickell. He was the writer of much passable government poetry, but attained his highest strain on the death of his friend, and his burial in Westminster Abbey.

> Can I forget the dismal night that gave
> My soul's best part for ever to the grave!
> How silent did his old companions tread,
> By midnight lamps, the mansions of the dead,
> Through breathing statues, then unheeded things,
> Through rows of warriors, and through walks of kings!
> What awe did the slow solemn knell inspire;
> The pealing organ, and the pausing choir;
> The duties by the lawn-rob'd prelate pay'd;
> And the last words that dust to dust convey'd!
>
> Ne'er to these chambers, where the mighty rest,
> Since their foundation, came a nobler guest;
> Nor e'er was to the bowers of bliss convey'd
> A fairer spirit or more welcome shade.

A volume of Akenside, with a life by Alexander Dyce. There is some hardness in Akenside—a want of the softer poetical elements—a lack of the solvent to human feeling in his lines; yet he will hold his place among the English didactic poets. In his own day he was sufficiently punished for any affectations of antiquity there might have been about him by suffering, on the page of Smollett as the Doctor in "Peregrine Pickle," who gave the dinner in the manner of the ancients. Some anecdotes of Akenside's hospital practice, preserved in the Memoirs of Dr. Lettsom, are much to his discredit. In visiting the patients he was querulous and harsh; entertained, it is said, a particular disgust to females. He seems to have had his humors, like Abernethy. Beside his philosophy in the "Pleasures of the Imagination," he wrote Odes, which, especially on his favorite classical topics, were fairly eloquent. The Ode on the Winter Solstice has some fine lines:

> How pleasing wears the wintry night,
> Spent with the old illustrious dead!
> While, by the taper's trembling light,
> I seem those awful scenes to tread
> Where chiefs or legislators lie,
> Whose triumphs move before my eye
> In arms and antique pomp array'd;
> While now I taste the Ionian song,
> Now bend to Plato's god-like tongue,
> Resounding through the olive shade.

The Hymn to Cheerfulness is an animated strain, and helped, we may hope, to sweeten the acerbity of his own temper.

The latest on our list is Campbell, as sure of holding his place among the British classics as any of his illustrious predecessors. In his best estate his muse sounds her clear clarion note far over the field of battle, or from the cliffs of old ocean. He is one of the purest in tone as he is of the best Saxon speech among the modern authors. England's great Eastern war has not *yet* produced any poetical strains like those which, from his trump of fame, animated the courage of her soldiers and sailors at the beginning of the century. The Battle of the Baltic may be again as well fought under Napier, but it cannot be better sung than by Campbell. But if eulogium is in any case superfluous, it is at the present day when offered to the genius of Thomas Campbell.

The School for Politics; a dramatic novel. By Charles Gayarre. Appleton & Co.

The scene of this political pamphlet, written in the form of dialogue, with the concession of a love episode to the necessities of the dramatic intrigue, is laid at the capital of Louisiana; and, taken as a picture of manners, which it undoubtedly is, presents a curious view of the electioneering motives and caucus system of that State. The main action is the election of a United States senator, for the choice of whom the nominating convention is equally divided. Tricks are played off on both sides, in "making way" with members and mutually neutralizing opposition; preserving the balance of power, till the character of the indifferent, the time-serving and corrupt having been thoroughly sifted and exhibited to the reader, in a spectacle humiliating to the self-love of the country, the matter is at last decided by the usual expedient of the choice of a third man, whose indifference and negative qualities are his best recommendations. There are both ingenuity and simplicity in the management of this dramatic story, which we should think well qualified to exert a beneficial influence upon the politicians against whom it is levelled, if such practical hardened characters are not beyond the reach of any of the paper pellets of gentlemanly satire. Mr. Gayarre, a lawyer of New Orleans, the author of the romantic history of the State, has had his experiences as a politician. This enables him to write with knowledge. Indeed there is nothing in his exhibition which is not vouched for by details in pretty much any newspaper of the day. But the fairness and unpartizan view of the evils are not often to be found there, as they are in the pages of Mr. Gayarre's book, who writes neither as a whig nor a democrat.

There are other interests than those of comedy in these matters. The practical working of our institutions, in political integrity, is a grave question for the patriot and moralist.

A passage or two from the dialogue between Randolph, the indifferent candidate, and the Representative, Lovedale, will show some of these evils, and the writer's method of handling them.

POT HOUSE GRADUATES.

Well! I wish to show him that I have studied human nature, at least, and that, with regard to any of the practical purposes of life, when it comes to racing for political power, for wealth, or for any thing else, the scholar who has been living in his closet with Tacitus and Machiavel will easily be left in the back ground by him who, in the grog-shop, has been associating with Tom, Dick or Harry, and some other knowing ones of the present day.

THE AVAILABLE NEGATION.

Randolph.—Very flattering indeed! It seems I am taken up on account of my negative merits . . . because I am a mere cipher.

Lovedale.—Not at all, my dear sir. You have great talents unquestionably; but fortunately they are not known. Otherwise, they would excite envy; and so many anxious geniuses would look upon you as a possible obstacle to be found in their way at some future time, that you would be rejected through their intrigues. If your want of ambition, your love of ease and indepedence your aversion for politics were as familiar to them as to us—that indeed might counterbalance the bad effect produced by your talents, because, as you will never make much effort to push yourself forward, and as you would not even know how to do it, you might at any time, be put on the shelf, without much trouble on their part, or complaint from yourself. This is very convenient; and there is no greater recommendation for a candidate, I assure you, than to be thought available for temporary purposes. Such a man is frequently put in office by the knowing ones to prevent another individual, whom they have reason to fear, from stepping in. Therefore I say that as few only are acquainted with or would believe in, your indolence and the other peculiarities of your unambitious temper, it is lucky that your talents are not generally known.

THE POLITICAL ALLOY.

Every merit you may have must be counterbalanced by some glaring imperfection. If the people can only say; what a splendid mind that fellow has! What a pity he is such a vagabond! you may be sure they will all vote for you. Envy has been disarmed. But, if you are an unexceptionable candidate, you are doomed. Human nature will not stand it. What! nothing to criticise in a man who comes forward before the public. Why! the stones hemselves would rise up against him.

A RECIPE TO RENDER A CANDIDATE UNPOPULAR.

Lovedale.—We will do it in the nicest way imaginable. With a few skilful agents in the city and a few others scattered through the country, we will manage it easily.

Randolph.—Let us see how.

Lovedale.—Thus—whenever Crawford's name shall be mentioned, these agents will profess to be his warmest friends, and will say that he is perfection itself—but shrugging up their shoulders, and with a look of profound dejection, will exclaim: "What a pity he is so unpopular! There is no office of which he is not worthy. We have tried him everywhere—he won't do—the people won't have him." Thus public opinion is formed—and there is no resisting its mightly current.

Randolph.—But, my dear sir, the city is for him I know.

Wagtail.—What of that? We will bring down hundreds of men from the country, who will say that the country is not for him; and thus the city will give him up in despair.

Randolph.—Well! but I have lately travelled throughout the State, and I know the country is for him.

Turncoat.—You forget that we shall have agents in the country who will circulate that the city is hostile to him—who will express feelingly the greatest mortification at it—who therefore will be believed, and who, by this skilful manœuvre, will cause him to be abandoned by the country.

Governor.—Besides, my dear Randolph, it is very easy to persuade every country parish separately, that Crawford is unpopular in the rest of the State.

Randolph.—How is that?

Governor.—Thus, for instance. We send half-a-dozen agents to the powerful Attakapas and Opeloussas parishes. "Who are you for?" they say to the people there.—"For Crawford," answer the people.—"So are we," reply the agents, "and we have been working very hard to persuade the other parishes, particularly the Red River parishes and New Orleans, to take him up. But it is no go. He is so unpopular!"—"What a pity!" exclaim the people, "he was our choice, but, of course, we must give him up to secure unanimity in the party."—"To be sure," continue the agents with tears in their eyes, "it is very sad, but it must be so. There is no help for it."—"But," say the people, "who shall we choose in his place?"—"Randolph."—"Randolph? Never heard of him before! Who is he?"—"Why—the most popular man in the whole State. He is not our choice; but we must admit in candor that everybody wants him, and of course, we yield our preferences. We confess that he is the most available candidate." The Attakapas and Opeloussas people hang down their heads in disappointment, but say to the agents: "If his popularity is such elsewhere, then he is the man."—"Of course," reply the agents—and thus the thing is settled—all snug.

Notes of a Theological Student; by James Mason Hoppin. Appleton & Co.

A volume of clever, sketchy and thoughtful magazine papers, from an American student who has passed some time at the University of Berlin, and thence extended his travels through Germany, and Southern Europe to Judea. He writes with enthusiasm, displays the first fruits of his well-filled college lecture books, and has abundance of poetical sympathies, the glow of which should be ripened by time into a solid heat. Among the "points" chosen for these papers are the Home of Luther, Schiller's Cottage, Delphi, Parnassus, Athens, Islamism, Nazareth, &c, In the paper on The Greek Ideal he has this well expressed passage on

NATURE AND RELIGION.

Though the Grecian myth is dead, its fount still lives in the human mind, and sends up its puny waters even under the golden sun of a Christian revelation of the true and spiritual God. Sad is it that the very pure loveliness of God's natural works manifesting Him, should tempt to His obscuration; should minister to that philosophy which, without spiritual awe, beholds in nature, and in man as merely natural, the whole God; which thus converses with the Infinite without humility; which sees a heart-cleansing faith in a landscape or a wheat-field. This philosophy turns aside the true currents of nature, and stagnates them on the earth; whereas, they should run on to a deeper and spiritual faith, and make even that faith sweeter, for when the mind once becomes pure and holy, nature unfolds to it mysteries, as when a lake grows perfectly still, the most delicate and lofty heavens shine in it. Nature has been truly called "God's art," and all the expressions of divine ideas are worthy our reverent loving study, and that study will always refresh and purify our spirits. Nature draws to better and simpler tastes, and he has something wrong in him, who cannot enjoy and be inspired by her. It is only, as has been hinted, when our evil desires are laid to rest, and our fevered hearts pulse tranquilly, and when we are at real peace with God, that nature yields to us her most exquisite delights, and then a simple solitary walk in the sunshine, or under the blessing palms of stately trees with the still air around like the courts above, is quite enough to make a good man heavenly-minded. To sit in the summer woods on an old decayed tree-trunk and muse, is pleasure enough to him who loves God, and all the works that He has made. The yellow butterflies that tremble around him in their brief life ecstacies, are types of his own mortality. The bees dive impetuously into the thistle-flowers, gold-hunters spending their thewy strength for burdensome riches. Clinging to the old trunk are the cast-off shells and larvæ of bright insects, perhaps even now glancing in the sun—death and a higher life! Along comes the stately measuring-worm with his regular advances, like the wise man who looks before he takes a step; and the fiery wasp that at last drives him away, is the little care which stings and troubles more than the great affliction, slowly crushing. Thus nature draws our cares from us with her gentle wiles, and pours peace into our minds like a cooling wave, and throws around Religion a sister arm, helping her faint feet along the road; but had not the trembling hope of a deeper peace and a holier joy dawned upon our soul, nature itself were vain and superficial to give us this high hope and pure joy. Jonathan Edwards, rude as he was in his Connecticut forests in the finer studies of nature and art, found himself melted to tears by the sight of a little pure white flower growing on the banks of the river. But the stainless heavens themselves, are not enough to brighten and cleanse the wicked heart; and the great mountains which touch the cope of the sky like thoughts of heavenly might, and the valleys sunk between like humble, sweet, and contrite feelings, will not create those holy resolves, nor lead to that real repentance. The bars of flaming ruby and gold, which close the portals of evening, though they may have shut in the soul to wonder and dreams, never yet barred out beautiful temptation to the unrenewed mind, nor shut it up to the wonderful simplicity of Faith. Nature cannot satisfy Faith. Nature may reveal her utmost depehs, but still the great cry of Bildad the Shuhite goes up frpm the abyss of man's spirit—

> "How then can man be justified with God?
> Behold even to the moon and it shineth not;
> Yea, the stars are not pure in his sight.
> How much less man."

Of Mr. Hoppin's style in a passage of mingled sacred story and description, we may take as a pleasing instance a paragraph from his essay on Capernaum.

EXALTED CAPERNAUM.

When once the cities of Greek and Roman architecture, with their towers, and white-pillared Corinthian temples, stood *within sight of each other* around the margin of this miniature sea of Gennesareth, only twelve miles long and six broad, and it was the very central circle and seat of the life, joy, and wealth of Palestine, it must have been an unequaled scene of elegant, social, and animated beauty—even when our Lord who so loved its cheerful, reposeful shores, and walked upon its conscious wave, and calmed its fiery madness by a word, and chose His disciples from those who cast nets in it, went out not far from "His own city" Capernaum to preach, and was so pressed by the easily assembling crowds, thronging from so many populous neighboring cities and points, coming in boats and running around the shore, that He entered Simon Peter's small fisher boat, and pushed a little from the land, making his pulpit on the softly rocking wave, and preached to the multitudes, as if from the sea of Eternity, to the shores of Time! Capernaum and its vicinity formed the scene of what might be called the more quiet though public preaching and teaching period of our Lord's life, very brief though it was, and apparently only preparative for the great events at its close—the period when more truly it might be said that He "dwelt among us." Upon some overlooking hill slope, probably on the northern bank of the Lake, He preached the beatific Sermon on the Mount. In the synagogue of Capernaum He delivered the heavenly discourse recorded in the sixth chapter of John. Near by Capernaum at the calling of Peter and Andrew, of James and John, He preached from the boat, and afterwards taught the Apostles their mission by one of those significant acts, which never to the end of time is to be forgotten; when Simon Peter having toiled the night long and caught nothing, then at the command of Christ, and because of His presence, drew up the struggling, bursting nets, and falling astonished at the feet of the Divine Master, received with the other disciples, the great commission, that they should thus typically become the takers of immortal souls, and "fishers of men." Can we wonder that "when they had brought their ships to land, they *forsook all and followed Him?*" And at even time "when the sun was setting," and throwing its warm quivering tints over the glassy mirror of the sea, and veining with bright light the tops of the opposite eastern mountains, whose bases had already begun to darken, the last rays of the sun played upon the white, anxious, pain-drawn countenances of the sick, the sightless eyeballs of the blind, the convulsed features of those possessed with devils, the diseased and burdened, whether rich or poor, high or low, brought out from the great city of Capernaum, and all the faces of that faint sick multitude were upturned toward One, mild and majestic who stood at the humble door of Peter's fisherman's house, ane with unwearying patience stretched forth that hand of love and power, and laid it upon "every one of them, and healed them."

As a defect of style, easily to be remedied, though none the less unpleasant, in many of the popular writings of the day, we would call the author's attention to his peculiar use of adverbs in such inventions and combinations, vile phrases we esteem them, as "*innerly* and spiritual thoughts", "swellingly abrupt", "devouringly hot", tremendously realized".

The second volume of De Foe's works in Bohn's British classics contains two of the author's most characteristic works, which were the delight of such fine intelligences as the Earl of Chatham and Sir Walter Scott *—the Memoirs of a Cavalier, and the Memoirs of Capt. Carleton.* The great Pitt is said to have thought the former, a picture among other things of the civil wars of Charles I. and Cromwell, authentic history; and Sir Walter turned it into very good history in his novels. Capt. Carleton tells of the war with Holland in the days of Charles II., in the best style of annals and personal adventure.

In the *Classical Library* which Mr. Bohn has made a general favorite with both scholars and students, as well by the learned annotations of the editors whom he has employed, as by the literal versions, to his recent translations of *Propertius* and *Catullus* by Walter K. Kelley, has just added *The Geography of Strabo,* the first time it has been presented in English. Strabo is not merely a describer of the world, known to the ancients in measurements and distances, but an intelligent, philosophic observer, with something of the qualities of the historian. He may be read with pleasure for other than purely antiquarian or scholastic controversial purposes. Among the books published with the general purpose, "how to observe," the traveler will lose nothing in the way of clear insight and shrewd discrimination by placing a copy of this translation of Strabo in his portmanteau.

In the Standard Library there is a convenient book for the times and the war, which is doing so much for the knowledge of Eastern Europe, in a *History of Russia,* from the earliest period to the present day, prepared from the works of Karamsin, Tooke, and others, by the publisher's active *litterateur,* Walter K. Kelley. It is to be completed in a second volume.

In further accordance with the topics of the day, we have, from the same publishers, a *History of the Jesuits; their Origin, Progress, Doctrines and Designs,* by G. B. Nicolini. The author is a convert from Rome to Protestantism, and has written a life of Gavazzi. The rapid *resume* of facts is enlivened by some very pleasing portraits which probably give a truer idea of the better spirit of the luminaries of the order than the somewhat meagre text. Bangs & Co., Park Row, supply these publications.

MISCELLANEOUS CLIPPINGS.

Facts in Human Life.—The number of languages spoken in the world amounts to 3064. The inhabitants of the globe profess more than 1,000 different religions. The number of men is about equal to the number of women. The average of human life is about 33 years. One quarter die previous to the age of seven years; one half before reaching 17; and those who pass this age enjoy a felicity refused to one-half the human species. To every 1,000 persons, only one reaches 100 years of life; to every 100, only 6 reach the age of 65; and not more than one in 500 lives to 80 years of age. There are on the earth 1,000,000,000 inhabitants, and of these, 333,333,333 die every year; 91,824, every day; 3,730, every hour; and 60, every minute; or one, every second. These losses are about balanced by an equal number of births. The married are longer lived than the single, and, above all, those who observe a sober and industrious conduct. Tall men live longer than short ones. Women have more chances of life in their favor previous to being fifty years of age, than men, but fewer afterwards. The number of marriages is in proportion of 75 to every 100 individuals. Marriages are most frequent after the equinoxes; that is, during the months of June and December. Those born in the spring are generally more robust than others. Births and deaths are more frequent by night than by day. The number of men capable of bearing arms is calculated at one-fourth of the population.

Christianity.—The Historical Sketch of Latin Christianity, in the London Quarterly *Review,* closes with the following hopeful paragraph: "But the course of the Christian religion, in spite of all the impediments it has encountered, in spite of the darkness which from time to time has clouded the fate of Christendom, has always moved onwards, and from that onward movement derived its main strength. Christianity has not drooped—it has lived, it has flourished, it has expanded, it has grown more and more like its ancient Hebrew, divine, original—not in proportion as it has remained with the influences of its first home, but (so far at least as European history is concerned) in proportion as it has receded further from them. Westward the Star of Empire has held its course; and westward has the Sun of Christendom moved also, shedding its light not only on Arabian deserts and Indian palms, but on the endless variety of western life and scenery, on the cities and homes, on the empires and the families, of the Grecian, the Roman and the Teutonic world; the omega no less than the alpha: the end no less than the beginning, of the history of civilized man."

A Graceful Compliment.—It was a judicious resolution of a father, as well as a most pleasing compliment to his wife, when, on being asked what he intended to do with his girls, he replied: "I intend to apprentice them all to their excellent mother, that they may learn the art of improving time, and be fitted to become, like her, wives, mothers, and heads of families, and useful members of society."

Child's Influence.—An English lady of respectability resided, for a few years after becoming a widow, with her little son, in one of the chief cities in Canada. The child had been faithfully instructed in the elements of Christian faith. He was about four years of age, very lovely and promising, and greatly caressed by the fellow-boarders. An elderly gentleman in the family, Mr. B., was exceedingly fond of him, and invited him one day, upon the removal of the cloth after dinner, to remain upon his knee. The ladies had retired, and free conversation ensued. The gentleman alluded to was given to expressions which ever shock a pious mind. "Well Tommy," said one at the table, in high glee, "what do you think of Mr. B.?" The child hesitated for a moment, and then replied, "I think he did not have a good mother; for if he had, he would not use such *naughty words.*" The gentlman was a Scotchman; home and a pious mother rose, in all their freshness, to his mind. The effect upon him was overpowering; he rose from the table without speaking, retired, and was never afterward known to make use of similar expressions.

ADVERTISEMENTS.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
Also *Patent Felt for Cushions,* a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
o22–1y No. 21 Park Place, and 18 Murray street.

PAPER HANGINGS. WHOLESALE AND RETAIL. 257 Broadway.

Removal!

THOMAS FAYE, (Late of "Thos. Faye & Co." 436 Pearl street, and formerly of "Pares & Faye." 379 Pearl street,) having associated with him C. C. NEVERS and J. M. COPLAND, his late partners, under the firm of THOMAS FAYE & CO., has opened a new depot at 257 Broadway, directly opposite the City Hall.

We are now opening an entire new stock of *French and American Paper Hangings,* fancy and staple, decorative and plain, which are offered to the trade, merchants, landlords, and housekeepers, at the lowest market prices.

New designs for Parlors, &c., by every steamer, from our agent in Paris.

Artistic workmen attend to the Retail Department.
THOMAS FAYE & CO., Importers and Manufacturers,
jy8–6m † 257 Broadway, directly opposite the City Hall.

CARPETS, Oil Cloths, &c., at Low Prices for Cash.—GEORGE E. L. HYATT, Nos. 444 and 446 Pearl street, (near Chatham,) New York, has now in store, and is constantly receiving, a well assorted stock of Carpets, Oil Cloths, &c., to which he invites public attention, believing that an examination of both quality and prices, will prove satisfactory to Merchants and to Purchasers generally, who buy for Cash. His stock consists of
Rich Velvet Tapestry and Brussels Carpets, in new designs;
Superior English and American 3 ply and Ingrain Carpets, comprising many new patterns, made expressly for the first-class trade; also
Twilled and Plain Venetian Hall and Stair Carpets;
Oil Cloths, in widths from 2 to 25 feet, in various qualities;
Rich Mosaic, Tufted, and Common Hearth Rugs and Door Mats, o different sorts;
Table and Piano Covers, of choice patterns;
4-4, 5-4, and 6-4 Plaid and Plain Mattings;
Window Shades, of desirable styles;
Stair Coverings, Stair Rods, and all other articles usually kept in Carpet Stores. He is also Agent for selling
Carhart & Nye's Power-Loom Three-ply and Ingrain Carpets, which are in quality, style, and colors, equal to any goods made.
All which will be *fairly represented* to purchasers, and sold at *fair prices.* *m25–6m

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. *m11–1y

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of Lockwood's Cooking and Laundry Ranges, No. 616 Broadway, New York.
Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and made to order. je17–1y

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Warerooms, corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.
The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of Silver Plated, Rose Wood, Satin Wood, German Silver, Mahogany, and Black Walnut Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand. Cases fitted up with Jewel Trays.
Orders per mail, with city reference, promptly attended to.
New York, May, 1854. my20–1y

SHOW CASES.—SCHMITT & BROTHERS, 16 North William (near Chatham) street, New York, manufacturers of all kinds of Show Cases. A good assortment kept constantly on hand. Orders promptly executed.
Silver and German Silver Cases always on hand. my27–1y

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.
☞ One Price only; No Deviation. Kid Gloves cleaned.
Mrs. Hodge's stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street, South Brooklyn je3–1y

BURGESS' DAGUERREOTYPES, 293 Broadway, five doors above the Irving House. Likenesses taken in all the various styles of the art. Daguerreotypes copied, &c.
☞ Entire satisfaction guaranteed, au19–6m

CROTON MILLS, 201 Cherry street, corner of Pike street, New York.
At this establishment is manufactured Croton (Extra Genessee), SELF-RAISING, and Graham Flour, Rye and Buckwheat Flour, White aud Yellow Indian Meal, Wheaten Grits, Hominy, Macaroni, Vermicelli, and FARINA.
The above articles are *fresh* every day, and always made of the *best material* to be got in the market, and can be had of all respectable grocers in New York and neighbouring cities.
N. B. The proprietors would call special attention to their *Farina.* It is not only the *cheapest* but the *purest* and *most wholesome* article now before the public for table use as a *dessert,* and nothing to exceed it for invalids and children—arrowroot not excepted, which costs from 6 to 7 times as much. au19–3m

G. A. HUNTER, MERCHANT TAILOR, 290 Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of Ready-made Garments, of the latest and most fashionable styles.
N. B. Every article made to order, at the shortest notice, and in a superior manner.
Gents' Furnishing Goods je3–1y

WHITE, THE HATTER, 212 Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises.
GEO. W. WHITE.
A large quantity of Straw Goods of all the latest styles. ap15–1y

CARRIAGES.—ISAAC MIX Jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4-1y

BLANK BOOKS AND STATIONERY.—The subscriber respectfully informs the public, that he has opened a store in the above line, where he keeps a large assortment of Account Books of almost every description, as well as **Copying-Letter Books** and Copying Presses, constantly on hand, and furnishes books ruled and bound to particular patterns at the shortest notice, in the most approved styles and *at the lowest prices;* an assertion, the truth of which the subscriber would be glad to see tested by merchants and others, being about to supply themselves with new account books. He keeps also a general assortment of almost every article in the Stationery line, domestic and imported Cap and Letter paper, India paper for Lithographers and Plate Printers, &c. Orders for JOB PRINTING, LITHOGRAPHIC WORK of every description, and BOOKBINDING in common or in the most elegant style, attended to very carefully and with dispatch.
m11–1y JOSEPH CAHN, 58 Dey street, New York.

SCHOOLS.

CHURCH SCHOOL FOR GIRLS.—The Rev. J. J. ELMENDORF will re-open his Church School for Girls on Tuesday, Sept. 12th, at his residence, No. 101 West 36th street, near Broadway. The best assistance will be secured in every department. The situation is very easy of access from every part of the city by cars and stages, and additional means of conveyance will be secured if desired.

Circulars containing terms, &c., can be obtained at Lockwood's, Crowan's, Stanford & Swords', and Miller's, Broadway: or by application, personally or by letter, to the Rector at his residence. au26–8t

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THE POLYTECHNIC AND GYMNASTIC INSTITUTE, or the SIX SELECT CHURCH SCHOOLS, No. 48 Seventh avenue, cor. 14th street, will re-open Monday, Sept 4.

Eighty-eight pupils entered last session. We require one hundred and fifty to fill our six rooms. Every parent who visited us last session became a patron; so perfect are our plans and arrangements.

Churchmen of New York and vicinity are invited to call. sep2–3m

WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.

CLASSICAL FRENCH AND ENGLISH SCHOOL, No. 859 Broadway (west side—second door above 17th street). The Classical, English and Junior Departments of my school will be opened on Monday, Sept. 11th. Further particulars may be obtained at St. Mark's rectory, No. 156 Second avenue, or from circulars at the principal bookstores. [au19–8t] GEORGE C. ANTHON.

MISS BALLOW'S SCHOOL FOR YOUNG LADIES will be re-opened on Thursday, the 14th of September.

24 East 22d street. au19–8t

MRS. MEARS respectfully informs her friends and the public that her School, Nos 32 and 30 West Fifteenth street, between Fifth and Sixth avenues, will reopen on Monday, Sept. 4th. Circulars may be obtained at her residence, or at Messrs. Roe Lockwood & Son's, 411 Broadway. Mrs. M. will be at home after September 1st to receive pupils for the ensuing year. Carriages are provided in stormy weather to accommodate pupils residing at a distance. aug19–8t$

WRITING AND BOOKKEEPING taught by A. H. WHEELER, 251 Broadway, upper corner of Murray street, opposite the City Hall. Open from 9 to 11½ A.M.; from 2½ to 5 P.M.; and from 6 to 9, evenings. au19–6m

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ST. TIMOTHY'S HALL, Catonsville, Baltimore county, Maryland.—The Eleventh annual session will commence on Monday October 2d, 1854. The number of pupils being limited, early application is requested. The course of study is complete in every department. Terms $250 per annum. For prospectus and other information, address postpaid, Rev. L. VAN BOKKELEN, Rector. au12–3m

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BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 134 West Thirty-fourth street,—the Misses Rohr, Principals,—will be reopened on Thursday the 14th of September, 1854.

TERMS PER ANNUM.

Tuition in English, French and Latin, with Board, payable in advance	$350 00
Pupils under twelve	300 00
DAY PUPILS—SENIOR DEPARTMENT—PER QUARTER.	
First Division	$25 00
Second Division	20 00
JUNIOR DEPARTMENT.	
First Division	$15 00
Second Division	12 00
Third Division	10 00

French, Latin, Vocal Music, in classes. Fuel, Light and Stationery are included in these terms.

The Principals will be assisted by the best Teachers of Ancient and Modern Languages, Belles Lettres, Mathematics, Elocution, Chemistry, Philosophy, Astronomy and History.

The terms for instruction in the Spanish, Italian and German languages will be in accordance with the Professor's prices.

Instruction on the Piano Forte,	from $10 to 30 per quarter.
Use of Instrument	$5 00 "
Painting in Oil	20 00 "
Water Colours	10 00 "
Drawing	5 50 "

Each pupil is expected to be furnished with the usual articles for personal use.—Washing, $7 per quarter.

The Academic Year will extend from the 15th of September to June 22d, and is divided into four terms. Pupils will be received at any intermediate period, being charged only from the time of entrance but they will be expected to remain until the close of the year.

In cases of protracted illness a deduction for absence will be made. Bills payable quarterly in advance.

References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Dr. Hobart, 10 Hubert street. jy29–6m

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MRS. F. D. MARSHALL, 401 Atlantic street, Brooklyn, L. I., *receives at her residence a few young ladies*, from the age of 7 to 13, for daily instruction in French, Music, and the usual branches of English Education.

Terms for English Studies, Writing and Arithmetic, vary from $5 to $10 per quarter, according to the age of the pupil.

French	$5 per quarter.
Music	$10 "

Mrs. MARSHALL is permitted to refer to families of the highest respectability.

401 Atlantic street, April, 1854. my20–6m

BOARDING SCHOOL FOR BOYS.—The Rev. I. LEANDER TOWNSEND, M. A., will open a Boarding School for Boys, at New Castle, Westchester county, N. Y., on Monday, the first day of May next. The place is of easy access from New York city, being a distance of two hours by the Harlem Railroad

For circulars containing particulars as to terms, &c, application may be made to the Principal, at New Castle; Messrs. Stanford & Swords, 637 Broadway; S. Raynor, 76 Bowery; or at *The Churchman* office, 111 Broadway. ap29–1y

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ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL. ap1–1y

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CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.

JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.

New York, June, 1853. ap16–1y

MRS. E. SPAFARD'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 140 Lawrence street, Brooklyn, will re-open on Friday, September 15th.

REFERENCES: The Rt. Rev. JONA. M. WAINWRIGHT, D.D., D.C.L., New York; the Rt. Rev. W. H. DELANCEY, D.D., D.C.L., Western New York; the Rt. Rev. ALONZO POTTER, D.D., LL.D., Pennsylvania; the Rev. G. H. HOUGHTON, New York city; the Rev. ALFRED B. BEACH, New York city; the Rev. THOMAS T. GUION, Brooklyn, L. I.; the Rev. F. T. TIFFANY, Kinderhook, N. Y.; the Rev. JOSEPH RANSOM, Oyster Bay, L. I.; the Rev. LEVI W. NORTON, Jamestown, N. Y.; the Hon. SAMUEL NELSON, U. S. C.; Prof. G. R. Perkins, LL.D., Utica, N. Y. Sep2–4t

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GEORGETOWN FEMALE SEMINARY, Georgetown, D. C; the Rev. WM. J. CLARK and Mrs. A. H. CLARK, Principals.—The duties of this Seminary will be resumed on Friday, September 1st.

The course of studies actually pursued in this Institution embraces a higher and more thorough range than that pursued in any other Female Seminary in the Union.

The location of the Seminary is remarkable for its salubrity. The buildings are large, the rooms capacious, and the grounds for recreation are very ample.

Terms for boarding pupils, $200 per session of ten months, payable on the 1st of September and 1st of February. This charge includes boarding, tuition in English and Mathematics; room rent, fuel, lights, and washing; Music, French, and Spanish. Drawing and Painting extra. sept2–9t

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FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of May next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. Apri 29, 1854–1y

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FRENCH AND ENGLISH BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 209 Henry street, near Atlantic street, Brooklyn, N. Y.

Madame Crucy will be ready for the reception of pupils on Monday the 4th of September. The teachers in the English and other departments are the best that can be procured, and no efforts are spared to render this institution as perfect in every respect as can be desired. The French department is under the particular care of one of the Misses Crucy, who has recived a diploma in Paris, and who is besides well acquainted with the Spanish language.

The establishment is located in a healthy, and agreeable situation, and every necessary arrangement has been made to ensure the comfort of the pupils. au12–3m$

DRAWING ACADEMY, 483 Broadway, New York.
S. WOOD Jr., Principal.

Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching. Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25–1y

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THE FALL TERM of Mrs. Wiltse's Seminary for Young Ladies, at Sing Sing, opens on the 1st of November. Terms $200 per annum. Circulars can be obtained at Ivison & Phinney's, 178 Fulton street; at the office of *The Churchman*; or by application to Mrs. Wiltse, Sing Sing. sep16–6t

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MRS. BODSTEIN, late JULIA L. NORTHALL, continues to give instruction in singing at her residence, 200 Bleecker street, commencing again on Monday, September 18th. Special care and attention is paid to those desirous of instruction in sacred, oratorio and classical music. Apply at No. 200 Bleecker street, or at the music stores of Messrs. Hall & Son, or Scarfenberg & Son's. se16–4t$

WILLIAM J. NEVIUS' ENGLISH, FRENCH, CLASSICAL AND MATHEMATICAL SCHOOL FOR YOUNG GENTLEMEN, No. 7 West 15th street, near 5th avenue. Principal Department—Number of Pupils limited to 22. Primary Department—number of Pupils limited to 20. sep16–3t$

JULIUS A. FAY'S BOARDING SCHOOL FOR BOYS, Elizabethtown, N. J. Pupils are fitted for any standing in college, or prepared for mercantile and other active pursuits. Terms: Board and Tuition (including French), $250 per annum. Lessons in German, Music, and Drawing, constitute extra charges. All the pupils attend to French, in which department a companionable native teacher devotes all his time to their interest, and the French is made a spoken language. The German language is also pursued upon a similar plan, under the tuition of a native German, who resides in the family.

The winter session will commence on the 9th of October. Circulars furnished on application. sep9–5t$

COLLEGE OF ST. JAMES, MARYLAND.—The Thirteenth annual session will commence on Monday, Oct. 2d, when the duties of the COLLEGE and the GRAMMAR SCHOOL will be resumed. Charge for the whole session of ten months in either department, $300; payable semi-annually in advance. For copies of the register, or for fuller information, address the rector, the Rev. Dr. Kerfoot, College of St. James P. O. au12–8t

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MISS ADRAIN'S BOARDING SCHOOL FOR YOUNG LADIES, at Jamaica, L. I., will be re-opened on Sept. 13th. sep2–8t$

LIFE AND FIRE INSURANCE.

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, 28 State street, Boston, Massachusetts. Organized in 1843. Capital and accumulation of premiums to meet losses, **$580,000,** safely and advantageously invested.

Branch offices in Metropolitan and Ocean Bank Buildings, 110 Broadway, and 218 Fulton street, New York.

This company is one of the oldest and most successful in the country, and its business is conducted exclusively for the benefit of persons insured. It has a large reserved guarantee cash capital, in addition to an ample fund, sufficient for re-insuring, if required, in the best companies, every risk they are now liable for. A dividend has just been declared for the last five years (in cash not in scrip) of 30 per cent., amounting to $141,000. The company has been enabled to do this by safe and profitable investments, limited expenditures, and care and vigilance in the conducting of its business.

The attention of insurers is respectfully drawn to the advantages presented by this company among which the following are especially prominent. The entire surplus profit is divided among all members at the expiration of every period of five years: thus affording a certain rate of interest for the outlay of premium. Policies in this company, after running a certain length of time, can be used, as collateral in the payment of a certain amount of premiums, an actual value having attached thereto by reason of its continuance. The rates of premium are as low as can be safely acted upon, and have been acknowledged by scientific persons to be a nearer approximation to the rate of the actual mortality in the United States, than those made from the table of mortality in any particular place. The risks are carefully selected and estimated.

Losses are promptly adjusted, and a liberal construction is put in favor of the assured, when his representations appear to have been honestly made: and the Company will always be desirous of recognizing the validity of a claim where it can be done consistently with their duty as trustees, in which character they are bound faithfully to act.

The Directors are required to be members of the Company and to give its business their personal attention; and bonds with sufficient sureties are given by its officers for the faithful performance of their duties.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

For five years, half the amount of the premium on policies for life, may be allowed to remain as a loan, the balance may be paid annually, semi-annually, or quarterly, in cash. Term policies may also be paid in annual, semi-annual, or quarterly instalments.

WILLARD PHILLIPS, President.

DIRECTORS:

Chas. P. Curtis,
Chas. Hubbard,
Caleb Reed,
Sewell Tappan,
Wm. B. Reynolds,
Marshall P. Wilder.
Thos. A. Dexter,
A. W. Thaxter, Jr.,

BENJ. F. STEVENS, Secretary.

JOHN HOMANS, M. D., Consulting Physician.

Messrs. Wm. W. Stone (Lawrence, Stone & Co.), Wm. G. Lambert (A. & A. Lawrence & Co.), and Henry L. Pierson, consent to be referred to, relative to the character and standing of the institution.

JOHN HOPPER, Agent and Solicitor, New York.

LEWIS T. WARNER, M. D., and
EDWARD H. PARKER, M. D.,
Examining Physicians, New York city. m4–eow6m

A blank form for application for insurance, or a copy of the Company's pamphlet of rules, regulations, etc., will be forwarded to any person, by mail, on his writing to any of the above, or to the Secretary of the Company (post-paid); and any person, wherever resident, may transmit to the Secretary his own application for insurance, with proper certificates. sep16–6m

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January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853,	$ 33,200		
For losses of the year * 1853,	113,100		
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 25		
		238,255 00	336,022 40
Balance			$1,895,114 52
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand	$56,039 19		
Newark City six per cent. Bonds	1,500 0		
Brooklyn " " " "	50,000 00		
Albany " " " "	25,000 0		
Troy " " " "	25,000 00		
Bonds and mortgages on real estate, worth double the amount	816,568 66		
Real Estate in Newark	17,052 57		
Premium notes drawing 6 per cent. interest	765,484 03		
Loans on scrip	7,599 11		
Premiums, notes, and cash in course of transmission	9,761 90		
		1,774,005 46	
Nett accumulation Jan. 1, 1854,	$1,774,005 46		
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45		
		1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Edward A. Strong,
Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1–1y

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BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, 151 Nassau street, (Brick church chapel,) N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

BENJAMIN W. BENSON, President.

DIRECTORS:

A. C. Kingsland,
Wm. H. De Groot,
James Morrison,
Edw'd I. Jaques,
Abr'm B. Miller,
Edw'd V. Price,
Wright Gillies,
Stephen W. Smith,
T. A. Howe,
M. M. Van Beuren,
George J. Byrd
William West,
Alph. Underhill,
Benj. W. Benson.
Wm. D. Andrews,
Eben'r Collamore,
James Litton,
Thomas McElrath,
James Coggeshall,
Wm. H. Simonton,
James N. Crow,
Albert Journeay jr.,
Addington Reed,
J. Edgar,
Seely Brown,
Thomas Keech,
R. A. Tooker,
John H. Hallett,
J. O. Fowler,
Daniel Hodgman,
Alex. C. Poillon,
Wm. T. Dugan,
Geo. W. Farnham,
T. B. Coddington,
J. G. Merritt,
Chas. S. Francis,
William Miles,
J. S. Lounsbery,
Wm. Westerfield,
Thos. E. Cooper,

[f4–1y] WILLIAM P. LYON, Secretary.

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street, New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

DIRECTORS:

Andrew B. Hodges,
John J. Hicks,
Minor H. Keith,
John DeBevoise,
Grahams Polley,
Thomas C. Moore,
Thomas M. Clark,
Joseph Boughton,
James S Bearns,
Ralph Pomroy,
Edwards W. Fiske,
Phillip S. Crook,
Francis B. Spinola,
Jacob D. Fowler.
Barnet B. Boerum,
George Barnes,
Henry A. Kent,
John L. Everett,
Timothy B. Crawford,
E. R. Livermore,
Jacob B. Boerum,
James Affleck,
James Moore,
John J. Crane,
Geo. W. Prince,
M. Kalbfleisch,
W. E. Caldwell,
J. Schenck Suydam
William A. Cobb,
J. V. Schoonmaker
Edward Neville,
John Moore,
Jared Sparks,
James L. Morgan,
Elisha B. Morrell,
A. J. Allaire,
Samuel C. Barnes,
Jeremiah Johnson,
Richard Raynor,
Rollin Sandford

A. B. HODGES, President.
HENRY A. KENT, Vice President.
W. MULLIGAN, Secretary. ap15–1y

STATEMENT OF THE AFFAIRS OF THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK for the Quarter ending 31st July, 1854.

ASSETS on hand April 30th, per last report		$2,596,309 88
RECEIPTS DURING QUARTER.		
Received for Premiums	$137,813 35	
" " Interest Annuities and Bills payable	50,977 68	188,791 03
		$2,785,100 91
DISBURSEMENTS DURING QUARTER.		
Paid expenses, including rent, salaries, medical fees, commissions, advertising, exchange, postage, state and city taxes,	$21,836 34	
Paid claims by death and additions to same	75,790 10	
Paid surrendered policies and dividends, reduction of Premiums and annuities	11,384 13	
Paid bills payable and bond and mortgage	56,750 00	165,754 57
		$2,619,346 34
ASSETS.		
Cash on hand in Bank and Trust Company		$15,447 11
Advanced on Policies		4,950 00
Bonds and Mortgages		2,487,114 72
Deferred Premium Account		25,592 25
Deposited to meet taxes and Fire Insurance accounts		4,542 16
Interest		32,140 37
Due from agents		49,559 73
		$2,619,346 34

Losses unpaid, $27,500.

Amount at risk, 1st May, 1854		$20,469,877 34
" " 1st August, 1854		21,109,427 34
Increase for quarter in amount at risk		$639,550 00
Number of policies running 1st May, 1854	7,638	
" " " 1st Aug., "	7,834	
Increase for quarter in policies	196	

F. S. WINSTON, President.
C. GILL, Actuary. [sep2–4t] I. ABBATT, Sectary.

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:

Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan.

On the Mutual Principle, the profits are divided every six years. Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.

ap1–1y GEO. M. KNEVITT, Agent.

BROOKLYN FIRE INSURANCE COMPANY. Chartered in 1824. Offices: 43 Fulton street, Brooklyn; 6 Merchant's Exchange, Wall street, N. Y.

This Company have their Capital invested in the most undoubted securities, and having a large surplus, continue to insure Dwelling-houses, Stores, and other Buildings, Furniture, Merchandise, Vessels in Port and their Cargoes, upon as favourable terms as any similar Institution.

DIRECTORS:

William Ellsworth,
Theodore Martine,
Phineas T. Barnum,
Robert C. Bell,
John R. Briggs,
Charles A. Jarvis,
John A. Kennedy,
Jerome B. Fitzgerald,
Isaac V. Fowler,
William Okell,
Nathan'l P. Freeman,
Charles T. Cromwell,
Philip H. Williams,
Solomon Kipp,
John T. Bruce,
Henry Quackenboss,
Andre Froment,
Samuel F. Whiting,
George Gilfillan,
John C. Smith,
Joseph M. Greenwood.

WILLIAM ELLSWORTH, President.
WILLIAM F. LEGGETT, Secretary. ap22–6m

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$3,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:

John J. Palmer, James M'Call, Adam Norrie.

COMMITTEE OF MANAGEMENT:

William C. Pickersgill,
Adam Norrie,
Henry Eyre,
Robert L. Maitland,
Benjamin B. Sherman,
Alexander T. Stewart,
Henry L. Routh,
John Auchincloss.

EDMUND HURRY, Surveyor. [ap1–1y] A. B. MCDONALD, Agent.

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-st.
Levi Apgar, 73 Dey-st.
Joseph S. Barker, 212 Front-st.
Ebenezer Beadleston, 59 Dey-st.
Samuel S. Bowman, 17 John-st.
Joseph M. Brown, 72 Cortlandt-st.
Gordon W. Burnham, 175 B'dway.
Walter W. Conckling, 155 West-st.
Henry A. Kerr, 746 Broadway.
Ely Hoppock, 119 Pearl-st
Moses A. Hoppock, 230 Fulton-st.
William Hustace, 189 Pearl-st.
Israel Minor, 214 Fulton-st.
Valentine Kirby, 23 and 25 Dey-st.
D. Randolph Martin, Ocean Bank.
Cor. V. B. Ostrander, 26 Laight-st.
Jeremiah Robins, 536 Washington.
Benjamin S. Taylor, 80 Vesey-st.
Barrett H. VanAuken, 186 Wash'n.
Ward A. Work, 31 Water-st.
Nathaniel Weed, 63 Amity-street.

GEORGE W. SAVAGE, Secretary.
Ap29–1y C. V. B. OSTRANDER, President.

HARMONY FIRE INSURANCE COMPANY; Capital **$150,000;** Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

DIRECTORS:

John Brouwer,
M. X. Harmony,
Thomas E. Davis,
John Garcia,
T. James Glover,
C. F. Lindsley,
E. H. Howell,
Henry Morgan,
Richard Lathers,
William Callender,
Frederic De Peyster,
Peter Morris.
Arthur Leary,
Dewitt Bloodgood,
G. W. Coster,
James Donaldson,
S. P. Bell,

WM. CALLENDER, President.
T. JAMES GLOVER, Counsel. [m18–1y] R. O. GLOVER, Secretary.

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 286 Pearl street, Market Bank Building.

DIRECTORS.

WILLIAM BIRDSALL, President.

Philetus H. Holt,
Jackson S. Schultz,
Frederick Fawcett,
Stephen W. Gaines,
Elisha L. Walton,
Oliver H. Shepard,
John K. Woolsey,
Edgar T. Ryder,
Isaac Walton,
Henry G. Reeve,
William P. Miller,
Stephen Valentine,
Joseph E. Bulkley,
Joseph P. Wickham,
Samuel W. Moore,
Roland G. Mitchell,
Robert M. Field,
William Miles,
Henry Rowland,
Silas Davis,
William E. Bird,
Jacob T. Merritt,
Wm. Dennistoun,
Edward Cromwell,
Alfred L. Rowe,
Theodore Banks,
Nelson Sherwood,
David Sands,
Wm. Birdsall,
Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25–1y] ASHER TAYLOR, Secretary.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$814,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

PLINY FREEMAN, Actuary

C. R. BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. ja1–tf

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HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year, without extra charge*.

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company.

BOARD OF DIRECTORS:

Jacob Reese,
John R. Suydam,
Henry Beadel,
Robert Schell,
Henry S. Leverich,
Joseph Foulke,
F. A. Palmer,
George W. Riggs,
Joseph Britton,
F. W. Edmonds,
S. Cambreleng,
John L. Buckley,
George Clark,
Benjamin Babcock,
R. W. Howes,
Samuel H. Foster,
Nathan Starr,
W. N. McIntire,
N. H. Wolfe,
John Slosson,
James S. Sandford,
Curtis Judson,
John W. Mersereau,
Jacob Aims,
Eugene Dutilh,
John Gray,
Lemuel Bangs,
John S. Harris,
J. W. Kellogg,
Albert Ward.

WM. V. PORTER, Secretary. JACOB REESE, President.
S. CAMBRELENG, Counsellor. R. G. H. HUNTINGTON, Actuary.
JOHN T. METCALFE, M.D., } Medical Examiners.
EDWARD FIELDS, M.D., }
m25-6m

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise, Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

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MARCELLUS EELS, Sec'y. JAMES VAN NORDEN, President.
GEORGE B. DEANE, Surveyor. my20–1y

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio*.

OFFICERS FOR 1853–4.

1st Vice President: B. J. HATHAWAY.
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Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

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PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio*.

OFFICERS FOR 1854.

President: THOMAS P. CUMMINGS, 121 William street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d-street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Financial Secretary: A. W. HOFFMAN, 102 Chambers street.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

FURNITURE.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect. Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25–1y

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COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by [Jan 1–1y] LUCIUS HART.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogany, Walnut, and Cottage Furniture.

HENRY STONEY,
f18–1y opposite the Prescott House.

IRON RAILINGS, VERANDAHS, PLAIN AND ORNAMENTAL BEDSTEADS, &c., No. 9 Canal street, N. Y. JOHN M. COMSTOCK, (Hoboken Iron Works and Foundry) Manufacturer of every variety of Iron Work for Buildings, Cemeteries, Churches, &c. Also all kinds of Iron Bedsteads and Furniture, warranted free from vermin, and suitable for institutions and residences. Spring, hair, and husk mattresses always on hand. my6–6m

PIANOS AND MUSIC.

PIANOS.—T. GILBERT & CO'S PREMIUM PIANOS, with or without the Æolian. No article of American manufacture has received such universal commendation from the press throughout the civilized world as these celebrated Pianos. GILBERT'S BOUDOIR PIANOS. HORACE WATERS' PIANOS, for power, purity and richness of tone, and elasticity of touch, they challenge comparison with those of any other make. HALLETT & CUMSTON'S PIANOS, of the old firm of Hallett & Co JACOB CHICKERING'S PIANOS. All of the above celebrated Pianos can be found only at the great Music Establishment of HORACE WATERS, No. 333 Broadway.

Melodeons.

S. D. & H. W. SMITH'S CELEBRATED MELODEONS. The wonderful perfection to which Messrs. Smith have brought their well known Melodeons, places them far in advance of those of all other makers, in every desireable quality of tone and finish. Being tuned in the equal temperament, the same as the Organ and Piano, they are a delightful instrument to perform upon, and are the only ones so tuned. Prices from $60 to $150. Melodeons of all other styles and prices. Second-hand Pianos at great bargains; prices from $40 to $175. Every instrument warranted.

Music.

The largest and best selected catalogue of sheet music and musical productions, both European and American, in the United States.

Music sent by mail post paid.

aug26–3m HORACE WATERS, 333 Broadway.

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27–1y

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NEW MUSIC—Just published by COOK & BROTHER, 843 Broadway.—"La Vertu," Waltz, by Julius Metz. "Bridal Gift Polka," with splendid vignette. "Farewell, all thy sorrows now are o'er," Song or Quartette. Three beautiful compositions, adapted to players of moderate abilities.

C. & B. having taken large warerooms up-town, at a rent of $2000 less than down-town prices, are enabled to sell at prices much below those of down-town houses. They are sole agents for HAINES BROTHERS & CUMMING'S superb Piano Fortes. The public are requested to call and see them. They speak their own praise.

Splendid Melodeons, Guitars, Violins, Accordeons, Strings, &c., &c., sold at the lowest prices. au5–6m

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ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. **421** BROOME STREET, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.

je24–1y LIGHT, NEWTON & BRADBURYS.

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. ap1–1y

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PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6, 6½, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument. that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.

my20–1y Factory, 311, 313, 315 Rivington street.

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6½, and 7octaves, in plain and carved cases, always in store. We wish to cal lattention to our "GRAND DIAGONAL" Piano, with new GRAND Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON, Sole Agents,

my13–1y 441 Broadway.

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25–1y

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PIANO FORTE MANUFACTURERS.
R. GLENN & CO.

Warerooms, No. 83 Spring street, two doors East of Broadway.

☞ Pianos on hire and exchanged. ja28–1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28–1y

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T. H. CHAMBERS,
PIANO FORTE MANUFACTURER,
ja28–1y$ Warerooms No. 385 Broadway, New York.

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.

feb18–1y BERRY & GORDON, 297 Broadway, New York.

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices A list of prices and descriptions, can be received by mail, single postage

J. F. BROWNE, London and New York.

[Established 1810.] Feb11–1y

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one an a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory. m4–1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4–1y

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CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B—Powerful and sweet-toned Church Organs, from $300 upwards. mar4–1y

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BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.

The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use. We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (THE FIRST COMPLETE CHIME EVER MADE IN THIS COUNTRY) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.

J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a GOLD MEDAL at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a FULL chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired—Old Bells taken in exchange for new ones.

All our Bells are warranted in every particular

☞ Letters addressed to the subscribers, at Troy, Rensselaer Co., N. Y., shall have our immediate attention.

JONES & HITCHCOCK, Troy, N. Y.

G. H. SWORDS & Co., Agents, 40 Dey street, N. Y.

Information can also be obtained of, and orders executed by, Stanford & Swords, New York. mar26–1y

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BELLS! BELLS! BELLS! For *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the Subscribers; at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns*, and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound and quality of tone*. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—Jan. 1854—the FIRST PREMIUM (*A Silver Medal*) of the WORLD'S FAIR in New York, over all others, several from this Country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of bells or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent an valuable improvements, consist of Cast-Iron Yoke with moveable arms and which may be turned upon the Bell; Spring acting on the Clapper, prolonging the sound. Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to rebang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' instruments of all descriptions, made, and kept on hand

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal, or River, orders can be executed with dispatch. which either personally or by communication, are respectfully solicited. A. MENEELY'S SONS.

m4–1y *West Troy, Albany County, New-York.*

CLOCKS, Etc.

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. **167** Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11–1y

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SHERRY & BYRAM'S CLOCKS.—Clocks for churches, courthouses, &c.; Time-pieces for Banks, offices, session and vestry rooms; railroad depots, &c.; Regulators for Astronomical purposes and Jewelers which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.

"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1–1y

DENTISTS.

I. JARVIS, DENTIST, No. **437** Grand street, New York. ap29–6m

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DR. THOMAS EASTON, SURGEON AND MECHANICAL DENTIST, favourably known in his profession, having been a successful operator in this city for the last twenty years, continues at his old stand, No. **341** Grand street, prepared to see his old friends, and as many new ones as require the services of an experienced dentist Refers to the citizens of New York. ap29–6m

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DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. m25–6m

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DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18–1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

SANFORD BABCOCK, Dentist. Office and residence, **489** Hudson street, New York, 2d door above St. Luke's church.

All diseases growing out of a diseased condition of the Dental organism, successfully treated; every operation will be performed in the most perfect manner, upon the natural Teeth. Gold used of the finest quality, for filling the Teeth. Dr. BABCOCK would respectfully call the attention of the public to his specimens of Blocks of Teeth, mode and manner of inserting full sets, etc. m11–1y

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DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.

f18–1y ROWELL & DAVIDSON, 11 Chambers street, N.Y.

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices*, adapted to every required operation of weighing, as RAILROAD SCALES for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. WAREHOUSE SCALES (Dormant and Portable), HEAVY PORTABLE SCALES, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*

STORE SCALES, various modifications. HAY AND COAL SCALES, made entirely of Iron and Steel: COUNTER SCALES, &c. SMALL SCALES AND EVEN BALANCES for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as THE STANDARD from which there can be no appeal. Sold and warranted by

feb4–1y FAIRBANKS & CO., No. 89 Water-street, N. Y.

CHILSON, RICHARDSON & CO., AIR WARMING AND VENTILATING Warehouses, 374 Broadway, New York, and 101 and 103 Blackstone street, Boston, Manufacturers and Dealers, wholesale and retail, in CHILSON'S WORLD'S FAIR PRIZE MEDAL FURNACES, which, after having been subjected for the past five years to the most severe practical tests, are now most favorably known and extensively used throughout the United States and Canada; particularly approved for the quality of the air obtained, special provision being made for the supply of a large amount of PURE WARM AIR, entirely free from the effect of contact with red hot iron.

N. A. BOYNTON'S VENTILATING HEATER; an entirely new article, combining strength and durability, simplicity of construction, and economy in the use of fuel, with perfect efficiency in operation. Is entirely of cast iron, and so constructed as to prevent the escape of gasses and smoke. Four sizes adapted for brick work; five sizes of Portables.

BOYNTON'S VENTILATING WOOD FURNACE; a new and complete ventilating furnace, expressly designed for burning wood, adapted to all classes of public and private buildings, possessing peculiarities worthy the exaination of those who require a first class wood furnace.

DR. CLARK'S BOSTON SCHOOL STOVES, four sizes. Particularly commended to the attention of School Committees, and others in want of an apparatus for thoroughly and properly Warming and Ventilating Schoolrooms and Halls.

CHILSON'S NEW AND IMPROVED SCHOOL STOVES, two sizes, for wood only.

EMERSON'S Patent VENTILATORS of all sizes, and Ventilating Apparatus in every variety.

A complete assortment of IRON, BRONZED, PLATED and ENAMELED REGISTERS, including three sizes of a new and improved Pedestal Register; together with all sizes of the METROPOLITAN COOKING RANGE, a new and superior Range, embracing all the modern improvements, equally fitted for the use of Anthracite, Bituminous Coal, Coke, or Wood.

Agents in New York for the sale of THE PEURHYN AND MIRROR MARBLE MANTELS.

References to parties having our apparatus in use in all parts of the country, with explicit directions for setting the furnaces, and all information necessary for properly warming and ventilating public and private buildings, may be gratuitously obtained by application at either of our Warehouses. je3–6m

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HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle*, combining *great heating power* with *economy* and durability, is unsurpassed by any in use.

We offer this Furnace to the public with the utmost confidence in its efficacy as a house-warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power, and rendering a saving of that amount of fuel.

Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.

CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.

Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.

In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.

We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.

GEO. L. CANNON, Agent for the RIPPOWAM COMPANY, Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York. mar18–1y

CLERICAL CHANGES.

The Rev. HENRY N. HUDSON, late editor of *The Churchman*, requests his letters and papers to be henceforth addressed to 170 Bleecker street, New York.

The Rev. Dr. ROBERTSON having returned from a tour, requests papers and letters to be addressed to him at New York, care of Mr. D. DANA, Sunday School Union, 637 Broadway.

The Rev. S. DOUGLASS having removed from Clayville, Oneida Co., N. Y., to Jersey City, N. J., desires all communications for him to be addressed accordingly.

The Rev. HORACE L. EDGAR BRATT has received and accepted an invitation to become rector of *Grace church, Sacramento, California*, and has resigned the rectorship of St. Peter's church, Perth Amboy, N. J.—his resignation to take effect on the 2d prox. He expects to sail (D. V.) in the steamer of October 20th, after which date his letters and papers must be directed to *Sacramento, California.*

The Rev. NICHOLAS F. LUDLUM, having received and accepted a call to St. Andrew's church, Hopkinton, Merrimac county, New Hampshire, desires letters and papers to be directed accordingly.

The Rev. M. VAN RENSSELAER, having removed from Oxford, Chenange county, N. Y., and accepted a call to Rochester, N. Y., requests his letters and papers to be henceforth addressed accordingly.

The Rev. EDWARD O. FLAGG, having accepted a call to the rectorship of St. Paul's church, Paterson, N. J., requests that all communications intended for him may be directed accordingly.

The Rev. WILLIAM WHITE BRONSON, having accepted a call to the rectorship of Calvary church, Stonington, requests his letters and papers to be directed accordingly.

MARRIED,

On Tuesday, Sept. 12th, at St. Thomas' church, Whitemarsh, Pa., by the Rev. Dr. Muhlenberg, GEORGE L. EIGENBRODT, of Troy, N. Y., and MARY, daughter of the late George Sheaff, of Philadelphia.

On Tuesday, Sept. 12th, at Grace church, Brooklyn Heights, by the Rev. E. A. Hoffman, M.A., and the Rev. Dr. Vinton, the Rev. CHARLES FREDERICK HOFFMAN, M.A., to ELEANOR LOUISA, daughter of the late Hon. David H. Vail, of New Brunswick, N. J.

On the 14th of August, by the Rev. Mr. Diller, of Brooklyn, at All Saints' church, AUGUSTUS W. HOGG, to EMILY, only daughter of George Jardine, Esq., of this city.

DIED,

In the communion of the Holy Catholic Church, at Anderson, Texas, at the residence of her son-in-law, S. PRATT, Esq., Mrs. JOHANNA IVES, in the seventy-fifth year of her age. This venerable servant of CHRIST was the mother of the late Rev. CALEB S. IVES, the first missionary from the Church to Texas.

NOTICES.

☞ THE REV. DR. HOOKER (having kindly consented to act as our agent in Philadelphia) will receive subscriptions and transact any business connected with *The Churchman*. Our subscribers in that city are informed that missing numbers may be obtained each week at his Church publication office. tf

Theodore Irving, LL.D.—This gentleman, who is expecting to take orders in the Church next month, has engaged his services for the ensuing year to the Young Ladies' Institute, under the charge of the Rev. H. D. Ward and Mrs. Ward, No. 38 West Twenty-third street. We count it a happy privilege that our precious youth can be educated under auspices both refined and hallowed, and that young ladies who have finished their school course will have opportunity in the *Belles-Lettres* class at the institute to perfect themselves in the higher pursuits of English literature, in reading, and in the modern languages. sep23–2t$

General Theological Seminary.—This institution will reopen on the 2nd of October, with Morning Prayer in the Chapel at 9, immediately after which examinations for admission will be held. Applicants are requested to present their testimonials to the undersigned at or before that time. SAMUEL H. TURNER,
sep23–2t Dean of the Faculty.

Trinity Church, St. Paul's Chapel, and St. John's Chapel.—On Sunday morning a collection will be made in each of the above places of public worship, in aid of the funds of the "New York Bible and Common Prayer Book Society," the oldest in the United States for the gratuitous distribution of the Bible and Book of Common Prayer, the increasing demands on which, with the extension of the Church, requires the increased liberality of our respective congregations, and well-wishers of our members, to enable the Society to meet fully and freely the calls made to supply the waste places of our extensive country, the Army, Navy, Merchants, Marine Hospitals, Asylums, and all in need.

The Church Almanac for 1855, containing a full list of the clergy, and the statistics of the several Dioceses, carefully edited, will be published by the Protestant Episbopal Tract Society about the middle of October.

Orders received by THOMAS C. BUTLER, Agent, at the Depository, No. 55 East Thirteenth street, N. Y.

The Rev. Samuel Roosevelt Johnson, D.D., will preach in St. John the Evangelist's Free church, Bleecker, corner of Morton street, next Sunday evening, 17th inst. Service to commence at 7½ o'clock.

"The Poor."—It is unusual at such an early period of the season to represent the wants of the poor. Cold, however, is not all they have to contend with. Cases of great destitution compel the missionary constantly to remember his Lord's charge, "Feed My sheep." The present is one of great privation. Provisions are being sold at rates so enormously high, and employment is so scanty, that an unusual number of applications for relief are daily presented to my notice, most of which I am compelled to refuse, having no fund to which we may point with hope of relief. Will not those whom the Lord has blessed give of their abundance to feed the poor of His heritage. The poor indeed we have with us always.

Donations may be left with Messrs. Stanford & Swords, 637 Broadway, or with JAMES MILLETT, 308 Broome street.

Burlington College.—The annual commencement of Burlington College, New Jersey, will be held on Friday, the 29th inst., the Feast of St. Michael and all Angels, at 9 o'clock in the morning. The friends of the College are respectfully invited to attend.
Sept. 15, 1854. JOHN L. WATSON, Rector.

Notice.—The annual meeting of the Alumni of Burlington College, will be held at the College Buildings, on Thursday, September 28, at 6 P. M.

At 8 P. M. the Oration will be delivered by George M. Miller, A.M., and the Poem by the Rev. Professor Doane, before the House of Convocation.

Prize Essay.—A premium of FIFTY DOLLARS is hereby offered by the "P. E. Brotherhood in the Diocese of New York" for the best Tract on the subject of "Church Brotherhoods." The Tract not to exceed sixteen pages duodecimo, and to be forwarded (postpaid) on or before the 27th September next, to Mr. F. W. Welchman, New York.

It is requested that each manuscript be accompanied with a sealed envelope, having, within, the name of its writer, and on the outside the signature attached to the manuscript.

The right is reserved to withhold the prize if none of the Tracts offered should be deemed of sufficient merit, in which case none of the envelopes will be opened.

REV SAMUEL BUEL, REV. JAMES MULCHAHEY,
HENRY D. PAINE, M.D., BAILEY J. HATHAWAY,
F. W. WELCHMAN, *Committee.*

New York, June 28, 1854.

☞ Church papers will confer a favour by inserting the above.
Aug12–4t–eow

Joint Committee on Canons of General Convention.—The Committee appointed at the last General Convention, upon the Judicial System of the Church, will meet at St. John's Chapel, in the city of New York, on Thursday, the 5th of October next, at 1 o'clock P. M. sep16–3t

Board of Missions.—The Nineteenth Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America" will be held at St. John's church, in the city of Hartford, on Tuesday, October 3d, at 3 o'clock P. M.
Sept. 9, 1854–4t P. VAN PELT, Secretary.

ACKNOWLEDGMENTS.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Mrs. Henry Laight, don., $50; Wm. A. Annapolis, for Prayer-books for Bishop Kip, $10; St. Peter's, Lithgow, Rev. R. T. Clute, $4; ch. of the Advent, Rev. A. B. Hart, $5; Jabez W. Hayes, Newark, sub., $7. Miss H., $2; Mrs. H. P. Bradley, $2; St. Paul's, Morrisania, Rev. B. Akerly, $5; a par. of Christ ch., New Brighton, S. I., by Rev. P. P. Irving, $5; Rev. W. Walton, $2; St. Paul's City Mission, New Haven, Rev. F. Sill, $5 44.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
55 Thirteenth street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Mrs. Mary E. Osborn, of Paris Hill, Oneida co., to constitute herself a life member, $10; Geace, Waterville, W. N. Y., Rev. W. T. Gibson, $5. Mrs. Harriet B. Bradley, $1; Miss H., $1; Rev. Thos. Bonsfield, Wolfe's Island, Canada West, $1 00; Rev. W. Walton, $1; St. Paul's City Mission, New Haven, Rev. Frederick Sill, $2 22.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
55 Thirteenth street.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following gifts:

$2,50 from ——, through Messrs. S. & S. and $5 from J. R. towards making up the rent to the 1st of October.

The Missionary needs three hundred and seventy-five dollars more to meet his indebtedness. He hopes, that the friends of the sailor will not desert him in his emergency. He cannot believe that they will, when he remembers how readily they have responded to his calls heretofore, and are now assured that other arrangements have been made to carry on the Home, without his appeals through the press after the above sum is obtained.

D. V. M. JOHNSON.

Donations may be sent to Messrs. Stanford & Swords for the Home.

Advertisements.

LADIES' FUR STORE. EUROPEAN AND AMERICAN FURS.—J. H. HARLEY has opened for the season his usual splendid assortment of FURS, consisting of

Sables,
H. B. Martin,
Stone Martin,
Mink Martin,
Royal Ermine, &c.;

besides every other variety, suitable for ladies' wear. His assortment of Furs for Trimmings is large and desirable. Also, a fine assortment of Ladies' and Gent's Fur Gloves, Sleigh and Lap Robes, &c.

All the above artices are made in the *best style*, and *warranted*.

Furs refinished in the best manner.

Your orders are respectfully solicited. J. H. HARLEY,
sep16–3m–*8 No. 34 John street, N. Y.

PETERSON & HUMPHREY, Importers, and Dealers in
Carpeting,
Oil Cloths,
Window Shades,
Druggets,
Table and Piano Covers, &c

No. 379 Broadway, corner White street, New York
G. F. PETERSON.
G. S. HUMPHREY. ap29–1y–5

FAMILY SCHOOL FOR BOYS, Prattsville, Greene county, New York. The Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., Visitor; the Rev. D. G. WRIGHT, Rector; the Rev. C. B. ELLSWORTH, A.M., Associate Principal; Mons. ANTONIO PORTO, Professor of Modern Languages and Drawing; Miss D. M. BOOTH, Teacher of Vocal and Instrumental Music.

The Rector receives the Pupils into his own family, where they are subjected to parental discipline, enjoy the advantages of a home, and are faithfully taught. The number is limited to twenty-five.

The village of Prattsville is thirty-six miles from Catskill, through which it has daily communication with New York, by means of stages and steamboats, or railroad. For beauty of location—amid the wild scenery of the mountains—and purity of air, it is unsurpassed.

The year is divided into two sessions—the Summer commencing the first Wednesday of May; and the Winter, the first Wednesday of November. Vacations, the months of April and October.

The Principal will receive those boys who reside in New York or vicinity, at the Astor House, preceding the commencement of each session; and, at its close, accompany them from Prattsville to the City.

TERMS.—$200 per annum, payable semi-annually, ALWAYS IN ADVANCE; Modern Languages, each $15 per session; Music, Organ or Piano, $20; Drawing and Sketching from Nature, for which rare advantages are offered, $10 per quarter.

Each pupil furnishes his own towels, napkins, sheets, and pillowcases; also a silver fork and spoon. Every article should be distinctly marked with the owner's name.

The Principal has the honor to refer to the Rt. Rev. J. M. Wainwright, D.D., D.C.L., Provisional Bishop of New York; the Hon. Zadoc Pratt, 95 Fifth avenue, New York City; Wm. K. Strong, Esq., 50 and 52 Pine street, New York City; Moses Wanzer, Esq, 146 Broadway, New York City; J. N. Balestier, Esq., 11 Nassau street, New York City; the Hon. Malbone Watson, Catskill, N. Y.; Elisha Horton, Esq., White Plains, N. Y.; S. E. Lyon, Esq., White Plains, N. Y.; Aaron Erickson, Esq., President of Union Bank, Rochester, N. Y.; G. H. Mumford, Esq., Rochester, N. Y. sep23–tf

GAS FIXTURES, CHANDELIERS, &c.—JOHN JOHNSON & BROTHER, Gas-fitters, Plumbers, and Engineers. FOUNTAINS and JETS of every description.
JOHN JOHNSON, } 111 East 18th street, N. Y.
sep23–1y B. M. JOHNSON, }

HOSIERY AND UNDER-GARMENTS.—A. RANKIN & Co., No. 104 Bowery, Manufacturers and Importers of HOSIERY and UNDER GARMENTS of every description.

Importing and manufacturing largely, and having an experience of more than thirty years in the business, A. R. & Co. assure buyers that they can sell the
BEST GOODS AT VERY LOW RATES.

Silk, woolen, and cotton under-shirts and drawers, of every size and quality, made to order.

Remember the OLD STAND, 104 BOWERY.
Established in 1823. Sep. 23–tf.

BERHARD.—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23–1y.

ENAMELLED, COTTAGE FURNITURE.—Elegant Fashionable styles of Enamelled, suits of the best workmanship and materials, at the lowest rates, by the subscriber, at his Factory, No 72 White st., and wareroom 516 Broadway, marble building opposite the St. Nicholas Hotel. [Sep23–6m] S. H. WARWICK.

HECKERS' FARINA, Prepared expressly for families, a delicate and appropriate food for all Seasons, and one of the most economical, nutritious, and wholesome preparations ever brought to the table, eminently combining the gratification of the palate, with ample and healthful sustenance of the body.

Strictly speaking, Heckers' Farina is neither stringent nor laxative, but restorative; strengthening the digestive, and absorbent system. In disordered bowels, Diarrhea, Dysentery, and even in cases of Cholera, when food is deemed admissible by the Physician, Heckers' Farina cannot fail to be salutary, and wherever known, is extensively used in Hospitals and private practice. The preservation of health, or the prevention of sickness, is at least as important as the curing of disease. People in health should therefore use Heckers' Farina freely as common food, to preserve the inestimable blessing. For sale by Grocers & Druggists generally. Wholesale by the manufacturer, HECKER & BROTHER at the Croton Mills, 201 Cherry st. New York.
aug19–3m

JOHN W. PRIEST, M. A., ARCHITECT, No. 634 Broadway, New York, Prepares designs and working-drawings for Churches, Parsonages School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials, Commissions received for the design and execution of Church Furniture, Fonts, Monuments &c. To ensure an interview, a few days notice by letter is advisable.
Sep23–1y–$

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the nnmerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6½ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best manufacturers, which they will sell on liberal terms.
GROVESTEEN & TRUSLOW,
sep23–1y 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

EGYPTIAN MUSEUM, No. 659 Broadway, New York. "THE GREATEST ATTRACTION IN THE CITY."

The objects in this Museum, numbering upwards of 1,000, were almost all taken from the tombs and ruined cities of Egypt, in the presence and under the supervision of Dr. Abbot; and it is to the copious illustrations of the domestic, political and religious economy of the Ancient Egyptians which they afford, as well as to their singularly perfect and minute state of preservation, that they owe the extraordinary interest they have excited, and the universally expressed desire to retain them in America.

The European reputation of Dr. Abbott's Collection, and the profound theories that have been drawn from it by Oriental Scholars, are well known, and the works of the following authors may be referred to for opinions of its value and importance to the history of the Age of the Ptolemies and the Pharaohs, viz.: the Rt. Rev. Bishop Wainwright, the Rev. Dr. Hawks, Prof J. V. C. Smith, Sir Gardner Wilkinson, Bayle St. John, Esq., Stewart Poole, Esq., M. Prisse, in the Revue Archæologique, M. Ampere, &c.

Open day and evening. Admission, twenty-five cents.

⁂ Schools, (both private and public,) family and juvenile parties, admitted on reduced terms. sep16–3m

SILVERWARE WHOLESALE AND RETAIL, manufactured by WM. GALE & SON, 447 Broome street, one door west of Broadway, N. Y., who keep constantly on hand a large assortment of Silverware, all of their own manufacture.
sep16–6m

MAGIC LANTERNS AND DISSOLVING VIEWS for Sunday Schools, Academies, and Public Exhibitions, with Scriptural, Astronomical, Temperance, and other Paintings. A priced and illustrated catalogue of our lanterns and sliders furnished on application, and sent by mail free of charge.

McALLISTER & BROTHER, Opticians, 48 Chesnut street, Philadelphia (at the old stand, established 1796). sep16–7t$

FALL STYLE.—The New York Hat Company is an institution peculiar to the progressive age we live in, by manufacturing their own hats they are enabled to sell as good an article for $3 as can be purchased elsewhere for $4. In these times a dollar is an object of solicitude. Give them a call at their establishment, 146 and 148 Nassau street. tf

GLASS STAINERS AND CHURCH DECORATORS.—Messrs. TOBIE & COOK, Factory, Pelham, Westchester County, N Y. For specimens of work and terms, apply or address 389 Broadway, N. Y. s16 3t

MEADE BROTHERS, GALLERIES OF DAGUERREOTYPES, contain 3000 Pictures of distinguished persons. Admission free. Awarded 8 Gold and Silver Medals.

N. B. Have just added to our collection magnificent stereoscopic views of Trinity Church and all the public buildings in Washington and New York. Also a number of Pictures of eminent Divines. 233 Broadway, 4 doors above the Astor House. s16 1y

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, 343 Broadway, N. Y. WHEELER & WILSON MANUFACTURING CO. my20–1y

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin CHEMIZETTES, HABITS, SLEEVES, COLLARS, CAPS, Linen Cambric and Embroidered HANDKERCHIEFS, GLOVES, MITTS, VEILS, Infants' WAISTS, and ROBES, BANDS, FLOUNCINGS MOURNING GOODS, FANS, FANCY GOODS, English THREAD, VALENCIENNES, and a variety of other LACES, HOSIERY, Embroidered, Corded, and Patent SKIRTS, DRESS TRIMMINGS, &c., &c., all of which will be sold at small profits. (Only one Price.)
FRED'K A. GUNN. [sept17–1y] JAMES R. QUIN.

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale o Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,
ap22–6m 93 Maiden Lane

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f11–1y BARRETT, NEPHEWS & CO.

FURS! FURS! FURS!—Ladies who wish to buy Fancy Furs at the manufacturers, should go to A. MOORE, 204 Atlantic Street, near Court Street, where you can select from the largest and most varied assortment of capes, victorines, muffs and cuffs ever offered in Brooklyn, such as Stone Martin, Mountain Martin, Fitch, Mink, Chilchilla, Squirrel, French Sable, Ermine, etc., for Ladies and Misses wear; also Gentlemens' Gloves and collars, all of which are well worthy of inspection, and at twenty-five per cent. cheaper than in New York. Mr. M. takes this opportunity of returning his sincere thanks for the favors hitherto received, and hopes that by strict attention to manufacturing furs to order, he will continue to merit their patronage. Call and see.

N. B.—The highest market price given for Mink, Opposum, and Shipping Furs. Sep 2—3m

JAMES PESCOTT, for fifteen years Sexton of St. John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, and at his branch office, 299 Fulton avenue, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29–1y

STAINED GLASS FOR CHURCHES, &c., manufactured by SHARP & STEEL, No. 216 Sixth avenue, N. Y. Designs and estimates sent to all parts of the country. au19–1y

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York.

Orders punctually filled. Programme, by which every gentleman can measure himself.

G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constan personal superintendence of the details of his business. ap8–1y

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.

Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.

The attention of the public is especially invited to the new style of DAGUERREOTYPES ON PAPER, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.

Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country.

Open to the public at all times. sep9–1y

NEW PAPER HANGINGS, & Interior Decorations.—PRATT & HARDENBERGH, Manufacturers and Importers, No. 360 Broadway, New York, have added to their Wholesale Business,
A Retail Department,
And are constantly receiving all the new varieties of WALL and PAPER DECORATIONS, from the most eminent manufacturers of Europe, which, with the best styles of American production, they will be pleased to exhibit to any and all who may call upon them, either with a view of purchasing, or to see the perfection this branch of manufacture has obtained. Private Residences, Hotels, Public Buildings, Churches, Banking Houses, Stores, and Offices, in any part of the country, appropriately PAPERED, or DECORATED IN FRESCO, MARBLE, or WOODS, in a superior manner, by the best workmen in the trade, at reasonable prices, and the work warranted. m25–6m

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. 546 Broadway, New York. jy1–1y

THE GOLD MEDAL FURNACE.—CULVER'S PATENT HOT-AIR FURNACES, REGISTERS, and VENTILATORS manufactured extensively, and sold wholesale and retail by CULVER, SIMONDS & Co., 52 Cliff street, near Beekman, New York.

This Furnace is a very superior article, combining economy, utility durability, beauty, and convenience. It was invented in 1845, took the Silver Medal, the highest prize, in 1846, at the Fair of the American Institute, and since the great World's Fair, has taken the highest premium, a Gold Medal, awarded by the same American Institute, for the best Air-Warming and Ventilating Furnace, over all competitors, in 1852. Also, the most approved styles of scroll Registers and Ventilators, a great variety of sizes, round, square, plain, ornamental, japanned, enamelled, marbleized, and bronzed, with Fire-place, Gothic and Pedestal styles, Cast Iron Chimney Tops, Smoke and Water Pipes, Sinks, &c. Warming and Ventilating Apparatus supplied at short notice, and plans, drawings, and directions for setting, furnished when required apl–1y

McLEES, WEDDING AND VISITING CARD ENGRAVER AND PRINTER, 69 Chambers street, and 337 Fourth street, near Broadway. sep9–6m

WANTS.

WANTED.—The Ladies of an Episcopal Church in a pleasant southern town wish to engage the services of a lady, capable of filling the post of organist. She is to reside in the family of the advertiser, as companion to his wife. Her expenses South will be paid and also on her return in the Spring. Address for two weeks Box 471. Post Office New York. Sep23–2t–$

PRIVATE BOARDING WANTED by a gentleman and lady, and a setting room, with small room attached, in a small private family residing in a pleasant neighborhood, where no other boarders will be taken. A substantial table, and moderate attention only expected. Satisfactory references must be exchanged. A line addressed to "Reliance," Broadway Post Office, will receive attention.

A CLERGYMAN residing about 40 miles from New York, in a pleasant and healthful situation on the Hudson River, wishes to take into his family two or three boys, under 12 years of age. The number of boys will be limited, and earnest and faithful attention will be given to their religious and mental training For further information address G., office of *The Churchman*, No. 111 Broadway; or refer to the Rt. Rev. Bishop J. M. Wainwright, D.D.; the Rev. G. H. Hobart; the Rev. Milo Mahan, B.D.; New York: the Rev. R. S. Howland, Astoria. sep9—tf

A YOUNG LADY who has taught in some of the first families North and South, is desirous of entering into an engagement in a private family, to instruct in the various branches of a good English education, French, Drawing, Music and Latin if desired. Direct to A. B., office of the *Episcopal Recorder*, Philadelphia. sep9–3t$

A TEACHER WANTED to take charge from Oct. 1st of a select school for boys. He must be a communicant of the Church, and capable of teaching Latin and Greek, as well as the usual English branches. French is also desirable. Address the Rev. Charles A. Maison, at Stapleton, Staten Island. Sep 2—tf

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants.

WANTED, at the office, **No. 13 Eighth Avenue,** Girls for all kinds of housework. Situations always on hand for Protestants; AMERICAN GIRLS with reference, free. FAMILIES SATISFIED, or no pay expected. Terms easy and reasonable. m4–1y

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.

Dr. FITZMAURICE holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18–1y

VANDEWATER & HEASLEY, LOCK MANUFACTURERS, corner of Bleecker and Hammond streets, N. Y.
W. C. VANDEWATER. R. HEASLEY.
Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c.
☞ All orders punctually attended to. au12–1y

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry, neatly engraved. apl–1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.

The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.
ap15–1y GEO. E. MENDUM, 18 Wall street.

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducments offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,
ap29–1y LYON MANUFACTURING COMPANY, 343 Broadway.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.

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